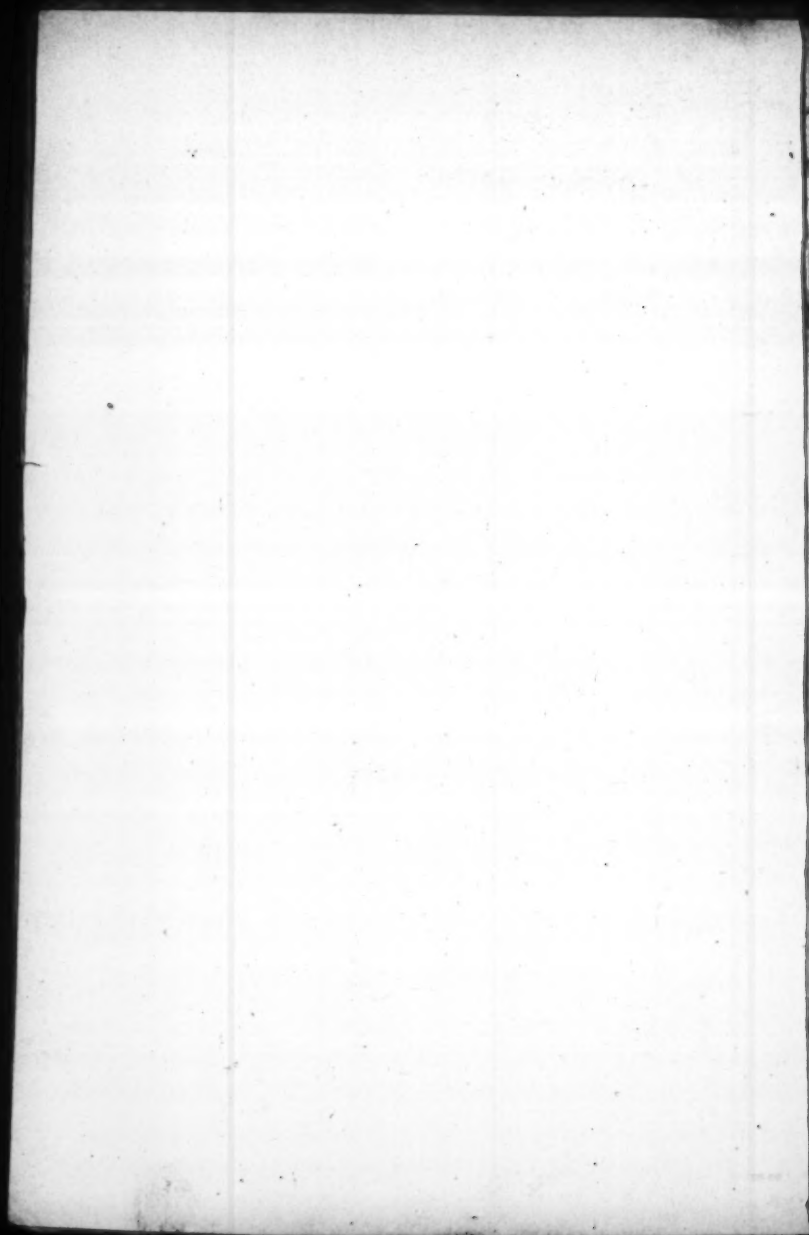


A TRUE
Interpretation
of the
Witch of Endon,

By Lodowick Muggleton.

London: 1889.



A True N^o 7

Entertainment
of the witch of Endor

spoken of in 1 Samuel 28 beginning
at the 11th verse showing how she and
all other witches do feign or do
unto that familiar spirit they
deal with and what a familiar spi-
rit is and how those powers are
apportioned and shadows appear unto
them whereby the ignorant and un-
believing people are deceived by
them

It is clearly made appear in this
treatise that no spirit can be raised
without the body neither can any
spirit assume any body after death
for if the spirit doth walk the body
must walk also

3 An Entertainment of all those people
as that doth come as if spirits might

A True A. 11

might goe out of mens hands when
they are and Publist in some relate
or other without bodie

And lastly several other things now fall
for the more of men to know which
whereas both understand it will
be great satisfaction

by *Jedon C. Muggleton*

London printed

in the year 1669

To the Reader

I have been desired by several
friends to set forth the Informat-
ation concerning the manner of
Enter and King Paul how he may
be understood how some of the
signs and how familiar spirits
came to be perceived and with what
agony they do such strong things
many inquiring all to have observed
this relate to persons that spirits may
be walked without bodies - though
I have been desired in distrust
to these doubts and questions but
you can remember or retain what
is spoken in distrust for there is
no spirits can walk nor be happy
nor miserable without bodies
therefore I thought it convenient
and necessary to set it forth in print
for the information and satisfaction

of many friends who do so
And for the convenience of all
gainers And let them seriously
read it over without distraction
And they may for this point clea-
rly perceive which hath layn hid
this many hundred years with
other places of scriptures opened
which many have objected against
this interpretation And all those
places of scriptures that is commonly
brought on both most seem to hold
forth that spirits may be without
bodies are likewise opened and
expounded in short in this treatise
as follows

1 Samuel



I. SAM. XXVIII. from the 11, to the 18. Verse.



Shall give the Interpretation, what is meant by that familiar spirit the Witch of Endor did raise Samuel by, so much spoken of in the book of Samuel and in her places of Scripture, and so much objected by many to prove that spirits may be raised without bodies, and may appear unto people in what shape they please.

The belief of this lying principle, it did proceed out of the imagination of reason, the devil—the Imagination that doth arise or proceed from the seed of reason in man, is that familiar spirit that Witches deal with, and that familiar spirit it proceedeth from no spirit or devil without a man, but from the seed of reason within man; for look what evil thoughts doth arise out of the heart of man, it proceedeth out of the seed of reason in man, and not from any thing without man; for the imagination of the heart, it is placed in the seed of reason, therefore it is said in Scripture, *That the imaginations of mans heart was evil, and that every imagination of the thoughts of his heart was only evil continually*, as in Gen. 6. 5. so that there is no other devil, or spirit, or familiar spirit for Witches to deal withal, or to work any Enchantments by, but their own imagination, where the familiar spirit is produced from whence it came; and there it ceases to be when they are put to death; or over-powered by the knowledge and power of faith in other men; then the familiar spirit centers in the imagination again, it being over-powered by the power of faith; so likewise the good thoughts that doth proceed out of the heart of man, they do arise or proceed from the seed of faith, concerning the true God, or any heavenly secret, or temporal judgements, or temporal blessings, if the foreknowledge of these things doth arise or be foretold by the revelation of the seed of faith, they are and may be called the Spirit of God.

Because they were foretold and declared by the revelation of the seed of faith, which seed of faith is the seed of God, it being

of Gods own Nature, therefore called the Spirit of God, and so foretold and declared by the Spirit of God; so likewise what foreknowledge or declaration of things, that are above that which is common to the seed of reason, (as raising of spirits and such like) they say, they do proceed from the imagination of reason the devil; and this strong imagination from the seed of reason, is that familiar spirit by which Witches do divine or foretell things; so that the strong imagination of reason being exercised about things that are beyond Trades and Science, that are necessary needful and lawful, so it becomes a familiar spirit because it proceeds from the imagination of reason, and the seed of reason being the devil, and the devil being the fallen Angel; for the devil is man and woman, and the seed of reason is their seed: and that seed of reason it came from that serpent that beguiled Eve, and that serpent was an Angel, and his seed was reason, and this reason in man is the devil; and the imagination of reason is the father of that familiar spirit by which a man or woman doth divine, soothsay, raise shapes, or hear voices, or any such thing of that nature, they all proceed from the imagination of reason in man, and the original being of this seed of reason; it came from that Serpent-Angel, that was cast down from Heaven unto this Earth, who deceived our first Parents, as I have abundantly shewed in *Rev. 11.* and in the interpretation of the whole Book of the Revelation.

Now I have laid a Foundation for the Reader, that he may the better understand the Foundation, from whence these familiar spirits that Witches have, do proceed, and how they are procured, and what power they have over the ignorant mind of man, Therefore to satisfy the thoughts of many, who hath desired and requested of me that I would interpret some chief sayings in the Scriptures, that speak of Witchcraft, and familiar spirits and such like, which sayings are very strange and hard to be understood, so that most people are very much unsatisfied in these things, though clear in their Judgements in many other things that are of more concernment; and as I have given the interpretation of the whole Book of the Revelation, with many other places of Scripture, to the great comfort and satisfaction of many, so I shall add the Interpretation of this thing also.

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The first place of Scripture I shall insist upon is, that in 1 Sam. 28. beginning at the 11. verse, concerning the Witch of Endor; this is commonly the place that most people fetch to prove that spirits may be raised in what shape the Witch please by their familiar spirits; therefore let the Reader mind the discourse that followeth.

The words are these, *Then said the Woman, Whom shall I bring up unto thee? and he said, bring me up Samuel; and in the 12. verse; And when the Woman saw Samuel, she cried with a loud voice, and the Woman spake to Saul, saying, why hast thou deceived me; for thou art Saul; and in the 13. verse, And the King said unto her, be not afraid, for what sawest thou? and the Woman said unto Saul, I saw Gods ascending out of the Earth; the 14. verse; And he said unto her, what form is he of? and she said, an old man cometh up, and he is covered with a mantle, and Saul perceived it was Samuel, and he stooped with his face to the ground, and bowed himself, the 15. verse, And Samuel said to Saul, why hast thou distressed me to bring me up? And Saul answered, I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by Prophet, nor by Dreams; therefore I have called thee that thou mayst make known unto me what I shall do; verse 16. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy; verse 17. And the Lord hath done to him, as he spake by me, for the Lord hath rent the Kingdom out of thine hand, and given it to thy neighbour, even to David; verse 18. because thou obeyest not the Voice of the Lord, nor executed his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.*

CHAP. II.

THis familiar spirit the Witch of Endor and other Witches have, whereby they do such things, it is the imagination of reason, the devil in themselves; that is, they set themselves apart with the thoughts of the imaginations of their hearts, to dive into the diabolical power, that is, that they might know

the births of Satan, their imagination conceiving that the devil is a spirit flying in the air, and that this spirit can assume or take up any shape it please; so that the imagination of the heart hath produced an evil spirit in it self, so that this familiar spirit is begotten out of the womb of reason; for the seed of reason in man is the womb or the mother; and the imagination of the heart is the father that begets this familiar spirit, and this familiar spirit is the son of imagination; so that all thoughts of the heart, and this wonderful knowledge declared, by them it is revealed through this son the familiar spirit begotten in themselves by the seed of reason the mother, and imagination the father; so that there is no devil nor familiar spirit without them, as people do vainly imagine, but the devil and familiar spirit is all within them, and no where else; yet all people fear a devil without them, but he is no where to be found but in man and woman, this I do certainly know to be true.

Again, these Witches doth suppose the true God to be, in his invisible spirit, without any body or substance, as all people do; and that the devil is a spirit that can assume bodies, and take shape he pleaseth, or what shape or forme the Witch shall call for this, is the opinion of most people in the world, as well as Witches; yea, even of the most of the greatest learned men; darkness hath overspread the minds of all learned men in the world, so that they cannot finde out what the true God is, nor where he is, nor what the right devil is, nor where he is; yea, man himself is he that cannot finde out himself; But no more of this now.

To the matter in hand, the Witches they do not know any divine being, or power, or forme of God; but what their imagination doth conceive to be God, for they have full faith in this knowledge of theirs, to be the true knowledge of God; only the Laws of men they fear, but no other God, but that familiar spirit which they have produced in themselves, by giving themselves either to fasting and prayer, unto an unknown divine being or power, supposing that power to be a spirit that can appear in any shape they shall call for or desire; and all people being ignorant of the true God, and the right devil, as they themselves

are so that the people have a faith in these Witches, being ignorant as aforesaid.

What the true God and right devils, and the Witches faith and their faith being joyned together, it becometh strong to achieve such apparitions as their faith hath chose to be the object of their imagination: for he that enquireth of a Witch, his faith and the Witches faith is all one.

Also this is to be minded, that all Witches have some rule by which they do perceive those Apparitions, and hear those voices, for there is no wicked knowledge or wicked wisdom as the wisdom of the world, neither is there any good knowledge or good wisdom as the wisdom of God. I say, there is no knowledge or wisdom good or bad, but those that have it they must go by some rule, else it is meer nonsense as most of your Quakers Matters or Principles are meer nonsense, that hath neither bottom nor top.

CHAP. III.

BUT to the matter in hand, we see that the natural Astrologers they go by a rule, and their wisdom and knowledge in things of Nature, it is declared by them from and by a rule also that they say would be meer nonsense and foolishness.

Yet I say, your natural Astrologers they are Witches, and have their Figure to judge the effects of the Stars; but this Witchcraft is allowed by the Powers of the Nations.

So I say, these Witches that doth do things by a familiar spirit, they have a rule to walk by as the other hath, for as the imagination of the other hath by his studying the Figure retained to give some judgement upon the effects of the Stars, upon a particular person or Nation. So likewise these Witches that hath a familiar spirit, they have attained to this familiar spirit out of their imagination of reason, as I said before.

And this familiar spirit being begotten in themselves by the strength

strength of imagination their father; now understand this much
that this diabolical wisdom that is begotten in man and woman
by the imagination of reason, the devil is that familiar spirit
that men and women do set by.

And after this familiar spirit is begotten in man or woman by
imagination their father; as I said before, then this familiar spi-
rit of the Witch will motion in the mind to fast, and pray un-
to the Host of Heaven, the Sun, Moon and Planets, supposing
that the good spirit is in some of them, and imagining the evil
spirit or devil to be in other some of them.

Now observe, when this familiar spirit is produced in them,
then they observe every motion of the mind, and their faith be-
ing in every motion of their minds, it produceth either some
further knowledge in their own apprehension, or else some vi-
sions are presented to their phantasie; for they have dedicated
some certain words to be said in their minds motionally, to be used
when they would do any feats, besides their fasting and prayer;
and this thing they have dedicated to inquire of, is; that which
they divine with, or tell any thing from it, is much like unto the
Astrologers, their Figure is dedicated for that purpose that he
may tell things from and without the knowledge of the Figure,
he can tell nothing except he were skilled in it before, but the
Figure was a thing he came to know more then others of the
first for wonderful things, may be accomplished through the im-
agination of reason when it hath set it self apart, on purpose to at-
tain unto such things.

For I finde by experience within this seventeen years, what
strange things hath bin achieved by man and woman, who hath
given themselves up to an unknown God, upon a religious Ac-
count, some hath by their fasting and prayer unto an unknown
God, attained unto visions, apparitions, appearance of Angels,
Voices, and many other strange things; yet altogether ignorant
of the true God and the right devil, and what Angels are; so
that these things hath bin all within them; and they thought that
God had revealed these things unto them; whereas they did

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attain unto these things afore said by their own endeavors, as
many Quakers and others can witness at this day, if they would;
by hearkning to the light within them, and feeling, and such like.
Neither did God present any vision, or speak any voice unto
them, but they do produce those things afore said by their own
imaginations.

So is it with Witches, they do raise shapes and voices out of
themselves, and those voices they hear they are no other but mo-
tional voices in themselves, and the ignorant people that believe
them is partakers of those motional voices also with the
Witch.

For there is no spirit of the devil without them that doth as-
sume any shape or speak any voice unto the Witch, neither doth
any spirit without the Witch reveal any knowledge unto them,
it is all produced by their own wicked imagination, who hath be-
gotten within themselves that familiar spirit they deal with, and
not from any devil or spirit without them.

But all cometh from the imagination within, that is, the devil
and no other, yet this familiar spirit is produced from within
them, to see shapes, and hear motional voices, merely by watch-
ing the motion of the imagination that is placed in their minds
or hearts, even as the Quakers do by hearkning to the light with-
in them, they do procure many strange visions and motional voi-
ces, but they being groundless and nonsensical they come to no-
thing.

CHAP. III.

Let the Reader observe when King Saul asked the Witch of
Endor, What forme the gods was of she had seen ascend out of
the Earth? The Woman answered and said, An old man with a
Mantle

Montes, &c. But Saul saw nothing but as the Woman told him, and Saul believed her words, and bowed himself to the ground. — Now mind the 15. verſe, Samuel ſaid to Saul, why doſt thou diſquiet me bringing me up? the meaning is this, ſince the Witch had full power over Saul, ſo that he did really believe the Witch, that ſhe had indeed raiſed up Samuel, though he ſaw nothing — yet the fear of being deſtroyed by the Philiftines, and the belief of the womans words, Samuel began to ſpeak in Sauls conſcience, that is, there came into Sauls mind the words that Samuel had told him in his life-time. — So that there was no ſpeaking to Saul by Samuel, but the reaſonings of Sauls own heart, and theſe voices that Samuel ſpoke to Saul, they were motionall voices that did ariſe in Sauls own heart — for an accusing conſcience will ſpeak dreadful voices in the Conſcience, as the blood of Abel cried for vengeance in Cains Conſcience, and the Saints that were ſlain under the Altar cried for vengeance, upon thoſe that shed their blood. In that a ſinfull Conſcience will have voices enough to torment him, though God himſelf, a Prophet without him, doth never ſpeak into him. A guilty Conſcience will ſpeak with a motionall voice their great terror and torment, which is greater then can be born, as it was with Cain, Saul and Judas. Yea, it was fear, and the remembrance of Sauls diſobedience to Samuels words in his life-time, this did ariſe in Sauls mind, and ſpoke with motionall voices in Sauls conſcience, accusing him for his diſobedience to Samuels words.

For the remembrance of Samuels words may be ſaid to diſquiet Samuel, for Samuels words were buried in Sauls conſcience.

But now, by his going to enquire of a Witch, Samuel is revived again in Sauls mind, and there Samuel ſpeaks fear, wrath and terror; for Samuels words ſpoke in Sauls conſcience one motionall voice, and the guilt of Sauls diſobedience ſpoke fear and horror in Sauls conſcience; this was a motionall voice in Sauls conſcience alſo, for the voice of truth will ſpeak, or the voice of obedience, and the voice of ſin and diſobedience will ſpeak in mans Conſcience, as if they were two diſtinct voices.

Take many guilty Consciences can witness, as we may reade by *Cain* that killed his brother, and *Judas* that betrayed his Lord, and many others who hath been guilty of the like crimes.

So that the Witch did raise no *Spirit*, nor spirit, but a meer shadow it was the Witch saw which she could raise by her Arts, neither was there any *Samuel* or spirit nee at all that did speak to *Saul*, but that motionall voice in *Sauls* Conscience as aforesaid.

And in this sense *Saul* may be said to be disguised, for if *Saul* had never gone to the Witch to enquire of her, *Samuels* words had been quiet in *Sauls* mind, neither would *Saul* have had such reasonings in himself, nor have been so sensible of the worm of his Conscience.

So that there was no voice of *Samuel* spake unto *Saul* but a motionall voice in *Sauls* own minde or Conscience, his fear and his disobedience, and what *Samuel* had told him before these, all speaking with voices in his wounded Conscience. *Samuels* words spake one voice, and his own disobedience spake another, so that the Witch of *Endor* did neither raise *Samuel*, but only made the King believe she did, neither did *Samuel* speak to the King but as aforesaid.

For the Kingdom being rent out of his hands, his son being destroyed, and all other threatnings of *Samuels*, they came into *Sauls* minde fresh with strong motions, so that they became voices in *Sauls* heart, as if *Samuel* had spake to the, hearing of the ear, for there was no *Samuel* raised nor no *Samuel* spake, but what was motionall in the minde of *Saul*, and what did visionally appear unto the Witch, which was a meer shadow, which she could produce by her Witchcraft Art to all those that were more ignorant then her self, or had faith in her power.

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and reveal those things unto them. I have known

Many wicked spirits more then is mentioned, are conceived in the hearts of men and women, and ruled by them spirits evil, that were never of Gods Creation, but hath been conceived in the minds of man since; for when sin is conceived, as in James 1.15. When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death; so that there is a conception of sin first in the heart; and if it doth not die before it quickens into life, that is, into act; then it bringeth forth death, which is the punishment due to such sins, that are alive in mans actions, after they were conceived in the heart; and as the evil of murder, adultery and theft is conceived first in the heart, so is that familiar spirit witches and wizards have; they are first conceived in the mind; and in a little season it groweth alive in them, and speaketh unto them, as if it were without them; for this I say, that a familiar spirit is conceived and begotten in the heart of man and woman, as the other sins aforementioned are, and the cause why God is now angry with those that deal with a familiar spirit, and hath commanded them to be put to death, more then for other sins conceived in the mind is, because they imitate the way of God; or the spirit of Prophecy which causeth the people to believe in a resurrection of the dead without any resurrection, that a spirit may be raised out of the ground without a body, and so they forsake the living God, who hath a body of flesh and bone, and gave life to every creature, that hath a body and doth believe a lie, which hath been conceived in the mind, and hath quickened it to a familiar spirit, and this spirit doth bring forth Witches, and now let us hear, and this familiar spirit is conceived first in the evil mind, and afterwards in the evil heart; it groweth from strength to strength, and from a little degree of knowledge, to a further degree of evil wisdom, as all things else doth that hath life in it, and the outward Law causeth sin in one that doth evil, as St. Paul saith, Rom. 7.5. Now the Reader may understand what a familiar spirit is, how it comes to have a being in Witches, and how the ignorant are perverted with the same.

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In the next place, I shall shew how those that have a familiar spirit do imitate the way of God, or the way of true Prophets, observe the way and manner of true Prophets, High Priests, and all other people, who are richly gifted with the spirit of Prophecy, or revelation for the seed of faith planted in the heart is the seed and nature of God, as reason is the seed and nature of the Serpent or devil, and as the seed of reason is the womb or mother for imagination to get a son.

So likewise the seed of faith in man is the womb or mother for the revelation of faith, to beget a son out of the seed of faith, answerable as the Imagination doth out of the seed of reason.

And this son the revelation hath begotten out of the seed of faith, is that heavenly wisdom, discerning knowledge and power over the spirits of others, and knowledge of things above the Stars, and knoweth the true God in forme and nature, with many other heavenly secrets, which none else can know but those that believe them.

So that the Revelation of faith hath begotten this heavenly wisdom, power and glory out of the seed of faith, which is the seed of God, even of his divine nature, and this wisdom, power and glory, is that son or spirit, by which all Prophets, High Priests, Apostles and others that have it.

I say this is that by which they can truly divine by, in that they can foretell truly what shall come to pass, according to the knowledge of the revelation of faith, and this wisdom and power produced by revelation out of the womb of faith, is that which is called the spirit of God in man, I mean the wisdom of God to others, so that they may be taught and subjected by it, to eternal life, and eternal joy hereafter.

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CHAP. V.

And this spirit of wisdom, knowledge and power which is produced by the revelation as aforesaid, it hath morcual voices in the Conscience, as the familiar spirit such in the evil Conscience, but the morcual voices in a good conscience speaketh peace; likewise this morcual voice in Prophets, High Priests, Apostles, and others, is that by which they do foretell things by, whether it be good or bad, that shall befall those that shall enquire.

Also the spirit of revelation hath a standing rule to inquire by, as those have that doth tell things by a familiar spirit, as I said before, for the Witches doth imitate the way of Prophets, and the devils way is as like Gods way as he can.

Now let the Reader minde, and he may see how men have enquired of the Lord by morcual voices in the minde, by the spirit of faith which is gotten by revelation, which is called the Spirit of God.

In the time of the Law of Moses the Ephod was a standing Rule, for to enquire of God for good or bad success. Now there was no man could tell what the event would be that looked upon the Ephod, but such men as had the spirit of revelation and prophesie in them, as David and the High Priest, as soon as ever they looked upon the Ephod, they could tell whether they should prosper in battel or not; But if any other man which had not the spirit of revelation and prophesie should look upon the Ephod, they could tell nothing by it.

Though the Ephod was appointed of God, on purpose to enquire of God, yet none could find out Gods minde, but such men aforesaid, for as soon as ever David or the High Priest looked upon the Ephod, they could tell what the event would be, as may be seen, 1 Sam. 23. 8, 9. how David called for the

Ephod, and *Abiathar* the Priest, to bring it to enquire of the Lord.

Yet God never spake to them by voice, yet they had motionall voices in themselves in their hearts, assuring them that they prosper or not prosper, yet God never appeared himself, nor any Angel, neither did God speak by any voice, yet they are bade to go & prosper, as if they had heard som voice by looking upon the Ephod, so that those voices that bade them go and prosper, they were motionall voices that did arise from the revelation and spirit of Prophecie within them by that skill they had in the Ephod, which was appointed of God for that purpose, so that all *David's* voices, and the High Priests voices, that were motionall voices, yet called the voice of God, because they did arise from the seed of faith in *David* and others, which is the divine Nature of God, therefore called the Spirit of God.

For this say, if *Saul* had not lost that spirit of Prophecie by his disobedience, as he once had, when the good spirit departed from him, he might have enquired of the Ephod, and have been answered with a motionall voice by the Ephod, as he was by enquiring of a Witch.

For the spirit of *Samuel* did speak no more to *Saul*, then the Spirit of God did speak to *David*, they were both motionall voices that did arise from their two seeds, the one voice spake peace and deliverance, and the other spake wrath and destruction, the one did enquire in the way that God did appoint, even of the Ephod, or of the Lords Prophets; the other did enquire of that which was forbidden, and forsook the Lord and his Prophets, and went to a Witch to enquire, it was because one was the seed of *Adam*, which is the seed of God, and so chosen of God in mercy, even *David*; and the other was the seed of the Serpent, even the devil, who was chosen King in Gods wrath, even *Saul*.

This is the true Interpretation of those voices that *Samuel* spake to *Saul*, and of his being raised by the Witch of *Endor*.

Therefore you that can understand these things aforementioned.

tioned, you may see how the whole world lieth in darkness, and are cheated of their sense and reason by this lying and vain imagination, to believe that spirits can be without bodies; or that spirits can be raised without bodies; or that spirits departed can assume any shapes afterwards, these things and many more are produced by the dark imagination of the heart of man; and if the Reader hath any true light of faith in him, he may understand the Interpretation I have given of the Witch of Endor, and how a familiar spirit is produced or begotten in them, and be satisfied in his mind as to that matter, so much concerning those words in Samuel aforementioned.

CHAP. VI.

Again it is said Isa. 8. 29. the Prophet speaking there to unbelieving Israelites that did not believe the Word of the Lord through the Prophets mouths concerning the destruction that should come upon *Israel*; this judgement did the Lord threaten by the mouth of his Prophet *Isaiah* to bring upon *Israel* for their unbelief; and this Prophet seeing the people would not hearken unto the voice of the Lords Prophets, nor inquire of them, but altogether persecuted them as false prophets, deceivers and liars, and the inclination of their hearts was more willing and desirous to enquire of a Witch or Wizard, who had a familiar spirit than of the Prophet of the Lord, as you may see chap. and verse also e. written, the words are these as followeth.

And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God for the living and the dead; the meaning of these words is this, that unbelieving men do think and believe that Witches and Wizards who have

A familiar spirit can rise out of the ground where dead men were buried, living spirits without bodies that can great things unto them, by that motionall voice that doth proceed from these familiar spirits, which doth peep and mouer.

That is the whisperings that proceed from this familiar spirit, that is begotten by the imagination of reason the father, and the seed of reason the mother, as I said before, is this motionall voice all Witches and Wizards have, whereby they creep and murther in themselves, as if they did hear voices and see shapes, and living spirits rise out of the ground, as the Witch of Endor said to King Saul, *She saw Gods ascend out of the earth.* Whens there was no spirit nor shape came out of the ground at all, but the gods she saw ascend out of the earth came out of her own imagination, even that familiar spirit begotten in her, it seemed unto her as if it did ascend out of the earth, but those gods she said she saw ascend out of the earth, they ascended out of her own imagination, and Saul beleevved her, and so was partakers with her, and he did believe that she had raised Samuels spirit out of the earth, as the Witch had said.

And this is to be minded by the Reader, that when spirits are to be raised by Witches, her familiar spirit always ariseth out of her own self, even from the seed of reason and imagination of her own heart, whereby she doth hear voices within her, whispering low voices, as if some other spirits without her did speak with a low voice unto her, and present shapes into her dazled eyes, which seemeth to the Witch to be real voices of a spirit without her, and a real shape without her, when as in deed and in truth, it ariseth out of her own self, even from the seed of reason, and imagination of her own heart, whereby she doth hear voices within her whispering low voices, as if some other spirit without her did speak with a low voice to her, and present shapes to her dazled eyes, which seemeth to the Witch to be a real voice of a spirit without her, and a real shape without her, whens in deed and in truth it is nothing else but a motionall voice begotten in her self, and shapes begotten in her self, by the imagination in the Womb of reason as aforesaid, which is that familiar spirit.

She

Which is the familiar spirit he did deal with, the which is
it is from some spirit without her; she not knowing it was be-
gotten in her; and this familiar spirit begotten in her, it whis-
pers within her with a low motionall voice, as if some spirit
did whisper out of the ground. According to that saying of
the Prophet *Isa. 28. 4.* concerning the destruction by judg-
ment of God upon *Jerusalem*, the words are these, *And she
shall be brought down and shall speak out of the grounds, and thy
speech shall be low out of the dust, and thy voice shall be as one that
hath a familiar spirit out of the grounds, and thy speech shall whisper
out of the dust.*

As if the Prophet should say, Seeing you have refused to
hearken to the voice of the Prophets, which hath declared the
mind of the God of *Israel* openly with a loud voice; you have
heard them speak plain words with your ears, but you have
not believed they spoke truth unto you: therefore you have
rejected the word of the Lord by his Prophets, and have perse-
cuted and slain some of them as false Prophets, because they
spoke unto you in the Name of the Lord, as it was revealed by
the spirit of revelation in them.

They speak plain words unto you, as might be heard to the
outward ear by the standers by; they were visible men that
spoke unto you, so that you need not to enquire after any that
hath a familiar spirit, who speaketh so softly and so low, that
no standers by can hear this familiar spirit speak, but he or she
that hath it.

But as for plain words openly declared by the Prophets, and
publickly heard by the outward ear, these you have rejected,
despised, persecuted, and counselled them lyars, deceivers, false
prophets, and such like: Therefore God hath given you over
to strong delusion, to enquire of a Witch, who makes you be-
lieve that spirits may be raised out of the ground, and that spi-
rits do come out of the dust, and whisper to the Witch with a
low voice, that none can hear but her self. So those that en-
quire do believe as *King Sen* did, that a familiar spirit can en-
ter into the dust or ground, and bring up another mans spirit
that is dead without his body, and so these two spirits whisper
so low together, that none can hear that stands by, nor tell what
this

and spirit that is raised and lay, not whether the spirit so raised
is gone into the body again, or into the ground from whence
the Which said it was raised, which spirit that is said to be raised,
or said to speak out of the ground, I say, it was raised out
of the Witches own body, and no where else; and those low
voices and whisperings were both within her, and not with-
out her.

CHAP. VII.

NOW how a man may be said to be brought down, and shall
speak out of the ground, and their speech shall be low out
of the dust: The meaning is, when a particular man or woman,
or a people or nation, be in the same distress and condition as
King Saul was, that is in danger of losing his Crown and King-
dom, his natural life, and not only so, but his Soul, is tormented
with the fear of eternal death; this maketh the heart of man
to melt in him; it makes his speech to grow weak and feeble,
so that his speech can hardly be heard; it is even as if a man did
speak out of death, or out of the ground.

A man with the extremity of outward and inward trouble,
he becomes speechless, yet he speaks in his thoughts, but so
low, that none that stands by can hear or tell what he saith. This
many can experience, that have seen their friend or relation in
this condition; this is like speaking out of the ground, and low
out of the dust. And the voice of every such troubled soul,
who hath the plagues of this life, and the horror of conscience
as to the life to come, as King Saul had the voice such people
have, is as one that hath a familiar spirit out of the ground, and
their speech shall be as if one did whisper out of the dust.

This place of Scripture hath the same meaning as the place
before mentioned, *Isai. 8. 19.* where such as King Saul was were
bade:

backe to seek those that have familiar spirits, and unto wizards, that peep and mutter; (that is) that whisper out of the ground a low whisper, peep, and mutter, signifies all one thing.

These things did Manasse, a King of Israel, he dealt with familiar spirits, and did great abominations; he made his sons to pass thorough the fire, in offering them up as a sacrifice to an unknown Devil, which he thought was God; and thus he did by the whisperings of the familiar spirit within him, and being acquainted with others, who were known to have familiar spirits also. And so did several other Kings of Israel deal with familiar spirits, and had those low whispering voices in themselves, as if spirits had risen out of the ground, or from the dust to speak unto them; and thus they did attain unto by industry, in that they forsook the words of the Prophets, and would not hearken unto them, but gave themselves up to follow the imaginations of their own hearts; imagining they might as well know God, and what worship would please God as well as the Prophets; therefore why should we, being Kings, hearken to such mean inferior men as these? may not we by our familiar spirit as well know God, and what worship will please him by our familiar spirit, as the Prophets do by the spirit of prophecy? why should we be in such bondage, that we can do nothing but what they say the Lord commands us to do? the imagination saith: Come, we will not be tied up thus; we will see what our familiar spirit begeth in us will do; we will erect and build altars in several places, and sacrifice bullocks and lambs to an unknown God; and so by this means they procure in themselves low motional voices, which whisper in themselves, which becomes in them a familiar spirit, is produced in themselves; and there is a more increase of low motional voices, which doth whisper in the minds, moving them to further degrees of knowledge and endeavour after more wisdom, so that to attain to this diabolical wisdom in a more high measure. They are moved by this low voice within them to offer up their own children in sacrifice to their imaginary God, which they believe is an invisible spirit without a body, which reveals their things unto them, and whispers and speaks those things unto them.

They

They count nothing too; their sorceries, their magick, God;
no not their own sons and daughters; as *Manssech* and others
did, that made their sons and daughters pass through the fire
as a sacrifice to their imaginary God, that had spoke so many
voices to them, and had whispered to them.

But all these whisperings and low voices, and peeping of spi-
rits out of the ground, as they thought; I say they were all
within them; for when they came in any trouble, their famili-
ar spirit departs from them, and will not comfort them any
more, let it be either in poor or rich, nay Kings that have
dealt with familiar spirits, when they have been in trouble, all
their comfort hath been lost, as the poorest Witch that is, as
may be seen by *Manssech* and other Kings spoken of in Scrip-
ture.

Now observe, when God doth bring upon a people, nation,
or particular person, some great judgment and destruction; let
it be either outward or inward in the mind, when it comes up-
on a people, nation, or particular person, for their sins and
wickedness they have committed; in forsaking the Lords Pro-
phets, and dealing with Witches and familiar spirits, as *Seul*
forsook the Lord and went to a Witch, and *Manssech*, and seve-
ral other Kings of *Israel*, who ought onely to have obeyed the
Prophets of the Lord; but they forsook him, and enquired of
Witches and Wizards, and dealt with familiar spirits them-
selves, and caused the people to worship the Devil (whom they
imagined to be God) instead of the true God, whom the Pro-
phets would have had them to worship.

But when this punishment for sin is inflicted upon a people,
nation, or particular person, for dealing with familiar spirits,
and worshipping of devils; when punishment comes, it makes
the heart or hearts to fail, for the spirit is brought down by
this judgment even to death, and so goeth to the ground; so
that the very fear, trouble, and sorrow of heart, shall speak as
it were out of the dust, or out of death; for sin will speak out
of the ground, and the speech of death will be low in them that
have

hve escaped the destruction which others did go through; for there will be a resemblance in those that have escaped how their friends and relations are fallen to the ground or dust of the earth for their wickedness, so that sorrow and grief will speak in the mind of those that have escaped with a low speech, even as one doth who hath a familiar spirit. Or as if their friends and relations, the remembrance of their destruction being taken away in wrath for sin, it speaks a small low voice of grief and sorrow in the heart of those that are alive, even as one that hath a familiar spirit, even a low motionall voice of sorrow and grief, and it cometh as it were out of the ground, or out of the dust.

That is the very influence of grief and sorrow, for their dead friends and people; it causeth, where grief is, to hear as it were low voices and small speeches, even out of the ground or out of dust of the earth: just as it was with Cain in another case, the Lord said to Cain, *Thy brothers blood crieth from the ground for vengeance*; and so the blood of those that were slain under the altar did from the ground cry for vengeance, as in Rev. 6. 10. it crieth for vengeance in the consciences of all bloody persecutors. So in like manner doth the death and destruction of a people, who are destroyed for wicked idolatry, as those were the Prophet *Isaiah* speaketh of, they spake from the ground a low speech in the conscience of those that were concerned, grief, sorrow, and fear of the same punishment, and such like.

G

CHAP

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C H A P. VIII.

Or where grief and sorrow is rooted and settled in the heart, it speaketh with low motionall voices in the mind; that is the thought of fear in the mind, both of temporal loss, and the loss of eternal peace. The fear moves to and fro in that mind, as if it were a speech out of the ground; for the thoughts of the heart are low voices which cannot be heard by any but themselves.

So is it with those that have a familiar spirit, their voices and speech they hear from spirits without them, as if spirits did speak to them out of the ground; which speech they say they hear, is nothing else but the thoughts that pass to and fro in their own minds, a low motionall voice in themselves, as if spirits did speak to them with a low voice out of the ground, or out of the dust. For their faith is strong, and above all those that come to enquire of a Witch, they do all believe, that spirits may be raised without bodies out of the ground; as the Witch doth, so they both do believe, that the spirit came out of the ground that spake those low voices to the Witch, and she tells it to the other that enquire of her, and they believe her as King *Saul* did.

So they are wholly departed from the Lord, and believe a lie, to think that spirits can be raised out of the ground without bodies after men have been dead; it is a thing God never did; we never read in Scripture, that God or his Prophets did ever raise any spirits out of the ground without bodies after they were dead; but we read in Scripture, that God and his Prophets have raised some from the dead with bodies, as that of *Lazarus* being raised out of the ground by Christ, and the Child that was raised from death by the Prophet *Elijah*, and another Child raised from death to life by the Prophet *Elisha*, and several others come forth out of the ground at the rising

again of Christ from death, as those Saints that did arise out of the graves; and appeared to many that were alive; these all did arise out of the graves with bodies after they were dead, and *Lazarus* came forth out of the ground after he was dead, but his spirit came not out of the ground without his body, but body and soul came out of the ground together.

For it was always Gods practice to raise soul and body together; and because the imagination of reason in those that have a familiar spirit cannot do so, nor those that enquire of them, therefore they do imagine that spirits may be raised out of the ground without bodies, or assume a shape and appear like a body, yet it shall be of no substance, a shape that can neither be felt nor handled by the hand of man.

Now mind, all those God doth raise out of the ground after they were dead, they may be handled and felt; though they be spiritual bodies, yet they may be felt and handled, as Christ said to *Thomas*, *Feel me and handle me*, after he was risen from the dead, and *Thomas* laid his fingers in the print of the nails, and on his side. Yet Christ was at that time a spiritual body that was risen from the dead, that might be felt and handled, and not a spirit without a body, as most people do vainly imagine that spirits may be raised without bodies.

And as for that *Lazarus* and others, that were raised by the power of God out of the ground after they had been dead, they had bodies as well as spirits that might be seen with natural eyes, and handled and felt with natural hands. So that Gods power in raising the dead, it is no cheat; the creature is not cheated nor deceived, but is fully satisfied in his mind.

But for a familiar spirit to say or tell people, they do or can raise spirits out of the ground in such a shape without a body or bodily substance; or shall say they hear voices from this spirit so raised, is a mere cheat to the ignorant and unbelieving, and leads them into the pit of darkness, and makes them fear where no fears, and are afraid of their own shadows; for it is the nature of reason the devil to imagine, that this way of raising of spirits without bodies, to be of a more high nature then

then to raise spirit and body together, as God doth; and the imagination doth conceive it a more great power to raise spirits without bodies out of the dust of the ground, then it is to raise spirit and body together, as Christ did; for Christ always raised spirit and body together, as the Scriptures do testify.

For the reason in man doth send forth the imagination of the heart, the unclean spirit in man walking through dry places, seeking rest but can find none; the ignorant dark thoughts of the imagination goeth out of a man, to enquire of one that hath a familiar spirit, seeking rest but can find none, as King Saul did; for the imagination of the heart being continually evil, it always walketh through dry places, where no matter of life is to be had, to quench the thirst of sin or a defiled conscience; neither can the thoughts of imagination be satisfied with what a Witch or a familiar spirit; therefore called dry places: they may be called dry, because the heart is never satisfied with what a Witch saith, for she always saith a lie.

To tell a man or woman, that she doth or can raise spirits out of the ground without bodies, as the Witch of Endor did to King Saul, or that she did hear any low voice or speech of Samuel out of the ground, as she told the King: I say, she did but cheat the King, and made him believe she had raised Samuel, and had heard him speak to her with a low speech out of the ground, which had revealed unto her what sad things would befall the King: so he believing her words, his spirit failed, for that no strength was in him; whereas indeed and in truth that Samuel she said she saw arise out of the earth, he did arise out of her own heart; and that low speech she said Samuel spake, it was all in her self by the motions of the familiar spirit begotten in her. And King Saul believing her, being partaker of her faith, Samuel spake a low motioned voice or speech in him also, he believing it was Samuel spake out of the earth, but it was nothing else but the voice of his own guilty conscience within himself, as it was the voice her familiar spirit in her self that spake as aforesaid.

So that the meaning of the Prophet *Isiah*, chap. 39. 2. concerning the destruction of *Jerusalem*, that *grief and sorrow of heart should speak in themselves*; as if the speech came out of the ground, because they lay in themselves nothing but death and destruction did approach, and was like to follow upon them all, fearing they should all be destroyed by their enemies, and slain and fall to the ground: in that *Isiah* of heart of destruction, the *Isiah* law speech in every man's heart, even as if it spoke out of the ground; or as one that hath a familiar spirit; for it is the nature of a familiar spirit to speak as if the speech did proceed from the earth, and the speech doth seem to the *Witch*, and those that enquire of her, to whisper out of the dust; whereas the speech cometh not out of the ground, neither doth it whisper out of the dust, as is imagined by most people, because ignorance and darkness hath overspread the minds of most people in the world. But that low speech the familiar spirit speakes or whispers, it is out of her own heart, even that wisdom begotten by the imagination in her own thoughts, that speaks as if it were out of the dust, as hath vainly been imagined.

So likewise the people of the *Jews*, the fear, grief, and sorrow of heart, being begotten in them for such like sins as that of witchcraft, idolatry, dealing with familiar spirits, causing their fondest daughters to pass through the fire, as burnt offerings and sacrifices unto Devils, which they supposed to be Gods; these things calied their hearts to fail and faint, and their thoughts were troubled within themselves, which causeth their speech to grow weak and low within them, even as if some familiar did speak out of the ground, or whisper out of the dust, fear, grief, and sorrow of heart; but all come out of their own grieved hearts, who were punished for their sins; and not out of the natural ground or natural dust, as people do vainly imagine. This is the true meaning of the Prophet's words, and how familiar spirits may be said to speak out of the ground, and whisper out of the dust.

C H A P. IX.

Again, it hath been objected by many, that spirits may be raised without bodies; and that spirits may be called with after they have been dead and buried; and that spirits have appeared in a shape to several people, yet this spirit so appearing hath no body nor substance at all, neither can it be felt or handled by mortal man, nor by immortal creature neither: this is the vain conceit of most people.

But to convince the Reader in this, I declare, that there is no immortal spirit whatsoever, but it hath a spiritual body suitable to its spirit; if the spirit be immortal, the body is immortal also: for this I say, no spirit can have any being at all without a body, no our God himself, who was from eternity, his spirit could not be from eternity without a spiritual body, in form like a man: they were both from eternity, and the one was never divided nor separated from the other, but they were both eternal. And further I declare, that God was a spiritual body from eternity, in form like a Man; therefore God created man in his own image and likeness. Now observe, if man hath a body suitable to his spirit, so hath God a body suitable to his spirit; else man was not created in his image, if God hath never a body, but is all spirit, as people do vainly imagine. For thus I know, that God was spirit and body, in form like a Man, from eternity; and his spirit was never divided nor separated from his body, but they were both eternal.

So likewise is it with Angels and Men, and all other creatures; wherever the spirit of life is, there is bodies of life also; let it be either in spiritual bodies, or in natural bodies. For if the body of either of these be dead, the spirit is dead also; and if the spirit be dead either in spiritual body or natural body, the body is dead also: for the one cannot have any sensible being

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being within the other. And further I say, that they were
brought together, and body from eternity in God, the Crea-
tor, and he had ordered and created all his creatures, both
celestial and terrestrial, that spirit and body should be one
living being, and that one should not suffer nor have no sensible
being without the other: even as God himself could not en-
joy no sensible living being without a body, he knowing this in
himself.

Therefore he created all his creatures spiritual and natural
with bodies suitable to their spirits, and spirits suitable to their
bodies, so that one might not be divided nor separated from
the other: for if one dieth, the other dieth, and if the spirit
liveth, the body liveth also. For this I say, that if the Spirit of
God himself could not be without a body from eternity, how
then is it possible that his creatures should have spirits without
bodies, seeing he himself his spirit could not have any being
without his body from eternity.

But this conceit, that the spirit or soul of man is immortal,
and incorruptible, and may have a being without a body, and
appear in shape without any substance, this vain conceit
proceeded first from the imagination of reason in man, even
from Cain, the first devilish flesh and bone. And this imagina-
tion in Cain his posterity, being heathen men, who had no
communication with God, nor revelation of truth, as the sons of
Adam and the sons of Seth, the generation of the righteous
had; they know that the spirit and body was all one sub-
stance.

But the imagination of reason, Cain his posterity, the heathen
spirits, do imagine the spirit of man to be immortal, and can-
not then think that spirits may appear in shape, without bod-
ies; and that spirits may go out of the body, and go to heaven
or hell, and leave the body to be laid in the ground, as the Qua-
kers and others do.

And this imagination of reason in man hath created roots for
many heresies, which God never created. Man hath created

and made in his imagination a spirit without a body, and that this spirit is created as immortal, and cannot die, nor is not capable of death, that it can slip out of the body, and that it can have a being when it is gone out of the body, and appear in a shape without substance, or with power to assume what shape it please, and yet this shape it doth assume shall have no substance, yet it shall appear in a shape and fright people.

And the imagination of reason in man hath created man in his own image and likeness, as God did create man as thus, First, he hath conceived in his imagination, that God is a spirit without a body. Secondly, he conceiveth in his imagination that the Devil is a spirit flying in the air, which can neither be seen nor felt; yet this Devil or spirit without a body doth tempt man to evil, whereby man is punished; and the tempter he is escaped away without punishment.

Also it is conceived by the imagination, that this Devil or spirit is in hell fire, and in chains of darkness, and can go no further then God will permit him, because his chain is no longer then God hath limited him.

Also it is conceived in the imagination, notwithstanding the Devil is chained, and in hell fire tormented, yet he being a spirit without a body, he is so swift that he can be in all places at one time, so that he can tempt thousands of men and women to sin at one and the same time, and they themselves never are wiser, nor know him when he tempted them. All this the imaginary Devil can do, and much more, and yet being in hell fire, and tied in a chain at the same time, and altho' one Devil, a spirit without a body.

Also the imagination hath conceived that the soul of man is a spirit infused or put into the body by God himself, and that man begets the body, but not the soul or life of man, that is conceived to be immortal, or a spirit that is so invisible, that cannot be seen nor known what it is, and that it can live of itself when it is gone out of the body.

Thus the imagination of reason the devil hath created its own soul in its own image and likeness; and this doctrine the

the creation of producing of familiar spirits, and of dealing with
those that have a familiar spirit, being conformed to the very
image of the devil. Many things more of this like nature might
be said in this point.

But here the Reader may see if there be any true light of
faith in him, how the imagination of reason in man hath crea-
ted spirits without bodies, and that the Devil is a bodiless spi-
rit, and in hell fire, and in a chain of darkness, and yet at liberty
at the same time to tempt people, and in hell fire, and yet out
of the fire when he pleaseth, and that he may be called out of
hell, or out of the ground, when a Witch by her familiar spirit
doth call; and that he shall appear in any shape they will have
him, yet he shall have no body nor substance, but a mere sha-
dow, yet this shadow shall speak with a low voice or speech
out of the ground; as if speech could proceed from a shadow
without substance.

So that the imagination of the heart of man hath created to
itself a devil, that God never created; and the imagination
of mans heart hath created his own soul in the image and like-
ness of the devil, that is to say, a spirit without a body; and that
a spirit without a body may be capable of joy or sorrow; and
that a spirit may subtil and have a being in joy or sorrow with-
out a body, which thing is impossible.

But observe the creation that the imagination of man hath
created to himself; for it is the nature of imagination of rea-
son the devil, he always creates spirits without bodies; but
God the Creator, he always creates spirits and bodies together,
for God never created any spirit without a body; for when
God made man after his own image and likeness, he made him
with a body as well as a spirit, else man could not be made in the
image and likeness of God, if God had not had a body of his
own as well as a spirit.

So that Adam was made or created in the image and like-
ness of God; for Adam had a visible body and spirit, undivided and

inseparable one from the other; they were but one simple and
visible being; and when the life was dead the body was dead; and
when the body is really dead, the spirit and life was not in dead
also; and both are laid in the ground together; as is declared in
all our writings, but more especially in that book entituled *The*
Triall of the Soul.

CHAP. X.

ALso I do further declare, that God did never create any
spirit without a body, neither of Angels, nor Men, nor
no other creature, neither in Heaven above, nor in the Earth
beneath, nor in the Waters under the earth. There is no spi-
rit or life whatsoever that is created of God, but it hath a body
to that life or spirit; but if a spirit have any being with-
out a body, that spirit is none of Gods creation; for God never
created any spirit whatsoever without a body, as I said be-
fore.

But the imagination of reason in man, which is the devil, hath
created all creatures in the imagination to have spirits without
bodies, both of Angels above and Man here on earth, and all
creatures upon the earth, and in the waters, that have the
breath of life, the imagination of reason saith, their spirits may
subsist without bodies, or go out of those bodies they have, and
enter into other bodies, and appear in the shape of a body; and
yet be of no substance: so that the Devils creation is all of spi-
rits without bodies, and Gods creation is all with bodies and
spirits together.

And this darkness hath overspread the nature of man all the
world over, which is the occasion of that opinion of houses and
places being haunted with evil spirits, and spirits walking with-
out bodies, and dealing with famili'r spirits, that peep, and
mutter, and whisper as it were out of the ground. These things
and

Many more are produced by the imagination of the heart of man, for the imagination of man's heart is evil, and continually evil; for it hath given a being to spirits without bodies, to fright it self so that which hath no being of it self.

For I declare and perfectly know, that there is no such thing as spirits to walk without bodies, nor assume any shape after death, nor be raised out of the ground by any Witch or any familiar spirit whatsoever; it is all produced out of the dark imagination of the heart, where ignorance beareth rule; for there is no such thing can be presented but to the ignorant and dark-minded people.

Thus I have given the Reader to understand something more concerning the power of Witches, and how they may be said to raise spirits out of the ground, and from whence that low speech doth come, with those Scriptures opened that speak of a familiar spirit did hear whispering out of the dust.

Also I have given the interpretation of that in *Samuel* concerning the Witch of *Endor*, and those places of Scripture in *Isaiah*; these places are the most concerning spirits being raised without bodies, of any in the Scriptures; but there have been some other places of Scripture, that do seem to carry a shew as if spirits might rise again without bodies, and I have been desired by some to open those Scriptures that seem to tend to that purpose; though the common and general objection amongst all people is, that of the Witch of *Endor* and *Kahz Saul*; which I have opened before, yet for the further satisfaction of the Reader, I shall open and interpret the other places objected, that seem to tend to the same thing.

The places of Scripture are three; the first is *Isa. 61. 1.* the words are these, *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.* *Sa. lxxxv. 4. 88.* the words in *Luke* are much to the same purpose, and little difference; one that which *Isaiah* did prophesy of, it was fulfilled by Christ in his time. So the

the first Fruits of Freedom; and they who have been in the
 words are these, For Christ also had once suffered for sin, he just
 for the unjust, that he might bring us to God, being put to death
 in the flesh, but quickened by the Spirit. Verse 19. By which ass
 he went and preached unto the spirits in prison. Verse 20. Which
 sometime were disobedient, when once waiting suffering of God
 waited in the days of Noah, while the ark was a preper, whereby
 few (8000) eight souls were saved by water, which will bring a
 judgment upon the world, and how shall they that believe in
 the resurrection of the dead, and the life of the world to come, be
 saved? and how shall they that believe in the resurrection of the dead,
 and the life of the world to come, be saved?

CH. A. P. XL. and I have said T
 the first Fruits of Freedom, and they who have been in the

AS for the saying of the Prophet *Isaiah*, it was a prophecy
 of Christ, that he should be anointed to preach glad tid
 ings unto the meek, and that he was sent to bind up the bro
 ken-hearted, to proclaim liberty to the captives, and the open
 ing of the prison to them that are bound. This prophecy was
 fulfilled when he was upon earth, as may plainly appear by
 those words in *Luke* aforementioned.

Also the Reader may understand, that these places of Scri
 pture have no relation at all to the raising of spirits without bod
 ies nor of spirits being in prison, nor delivered out of prison by
 the power of Christ without bodies.

But the meaning is this, that the Spirit of the Lord Almighty
 was upon Christ, and in him, and did anoint him to preach glad
 tidings of salvation to the meek in heart, who did believe in
 him, and trusted in his words; all such as were broken-heart
 ed, who were led captive by the error, ignorance, and darkness
 of the mind; he came to proclaim liberty to the spirit of
 man, who was in captivity; and to open the prison door of
 mens hearts.

For this I say, all mens spirits by nature are shut up in the
 prison of spiritual darkness in the mind, and are led captive by
 the ignorance of truth; so that the spirit or soul of man is

that up to this time in the body of man, untill the true God and Saviour hath been preached to them, as it was by Christ himself, when on earth he was anointed to preach glad tidings of salvation; and he anointed his Apostles to preach glad tidings of peace to men, and to open the prison, and to deliver the captive out of captivity, and to set the spirits of many that were in a prison of darkness in their own minds go free: this prophecy was fulfilled at that time by Christ and his Apostles in their Commission.

But the same captivity and prison of darkness is now upon the spirits of all men, as it was at that time: for this I say, and many people can witness that their spirits have been shut up prisoners in spiritual darkness in their own bodies, untill the true God and Saviour hath been preached unto them by his last messengers.

For this I declare, that those words of the Prophet *Isaiah*, they were spoken with relation to a spiritual liberty, and to a spiritual captivity, of the mind or spirit of man, and not to a natural captivity. Neither was it meant the opening of the natural prison doors, to them that were bound by the Powers of the nations; but the doors of mens hearts were opened at the preaching of Christ and his Apostles, in that light, and life, and salvation was preached unto them, that whosoever believed that this Jesus is the Christ, the Saviour of the world, should be saved and delivered from the fear of eternal death: so that the soul of man that was led captive into prison, and bound in chains of darkness, and strong doors locked fast to keep the spirit of man in prison by the works of the Law, and the expounders of the Law before Christ came, the spirit of reason in them did lead the generality of people their spirits into spiritual captivity, and shut them up in prison, and tied their spirits up in the observation of the Ceremonial Law of *Moses*, and now

Which were chains of darkness; and now only so, but have the door of hope open to them, so that there was no hope to be lived in them, but by observing the Law afore said, which was with a glory, *Gal. 3*. So that this spiritual captivity,

and being bound in prison, and the doors being shut, it was the spirits of people that were captives and prisoners in their own bodies, kept by the legal and ceremonial righteousness of the Law of Moses; and when Christ came to preach, and to give power to his Apostles to preach the Gospel of truth, both to Jew and Gentile, then was the door of hope opened in peoples hearts, and many that were bound in prison, whose spirits were led captive, they were set at liberty from that bondage of the Ceremonial Law, wherein they were bound, and brought out of that prison of darkness in the mind, into the glorious light and life of faith, by the preaching of Christ and his Apostles.

¶ Then was this prophecy of *Isaiah* fulfilled in the Apostles commission; then was liberty preached to the spirits of many that were bound and in prison in their own minds, the word of faith preached unto them, it opened a door of hope of deliverance from the bondage of the Law as aforesaid, wherewith they were bound; so that by faith they had in Christ their chains fell off their feet, and darkness of their understanding; so that they were at perfect liberty, and delivered out of prison; and the prison door of hope in Christ being opened, all true believers in Christ were set at liberty, free from captivity, and out of that spiritual prison of darkness into the glorious liberty of the sons and daughters of God for ever and ever.

¶ So is it now in this commission of the spirit, we the witnesses of the spirit have preached glad tidings of salvation, and have opened the prison doors of mens hearts, and have let many out of that spiritual prison, that were bound to the righteousness set up by the imagination of reason now in these last days, who were led captive by their own traditions, and kept in prison in their own bodies for many years; but by the declaration of truth in all our writings and our speakings, many people have been delivered out of captivity and out of prison, their spirits have been let loose out of the chains of darkness, because the door of their hearts hath been opened by the word of faith in the true God, which we have preached and written, and

many can witness at this day, the truth of it. So that what the
Scripture is fulfilled again in the last days: and that in the
true meaning of the Prophet *Isaiah*, in those words concerning
opening the prison, and giving liberty to the captives, that were
imprisoned in their own bodies by the conceits of their imagi-
nations of their own hearts.

So that there is not the least colour or ground from those
words, for the reason of man to think that spirits may be let
out of prison without bodies, or that the spirit of Christ did
preach to any spirit in prison without his body.

CHAP. XIII

AND as for those words of Peter aforesaid, where he saith,
Christ was put to death in the flesh, but quickened by the Spi-
rit: by which also he went, and preached in them by spirit in prisons,
which sometime were disobedient, when *man* was rebellious, suffering of
God, waited in the days of Noah, and while the ark was preparing,
in which *eight* souls were saved by water.

The meaning of those words are as followeth; in phrase Christ
was put to death in the body of his own flesh, this is confessed
by most people that profess the Scriptures of a truth, but very few
do truly believe, that the soul or spirit of Christ did die, or was
put to death at all, notwithstanding the Scripture saith, that
he poured out his soul unto death: and he himself saith, His
soul was heavy unto death. Therefore that the Reader may un-
derstand what is meant in that Christ was put to death in the
flesh, but quickened by the spirit; mind, being quickened in

I declare, that it was the soul or spirit of Christ, which was
the Godhead, life that dwelt in that body of flesh and bone of
Christ: for as the Scripture saith, In him all life subsists of the
Godhead dwelt bodily: and this Godhead life that dwelt in
the

the body of Christs flesh, it was put to death in the body of Christs flesh, and the same Godhead life that was put to death in the body of his flesh, and when Christs body was crucified upon the cross, then was the soul and life of Christ, or the Godhead life did die, and was put to death in that flesh of Christ; for that flesh of Christ was God become flesh, as the Scripture saith; and the soul and life of Christ was the soul and life of God. And

When Christ poured out his soul unto death, it was the Godhead life that was poured out unto death; so that the Godhead spirit was put to death, and did die in the flesh of Christ when he was crucified. But this Godhead life which was put to death in the flesh of Christ, it quickened again where it was put to death, even in the same flesh where it was put to death. And in its quickening again, it raised the same flesh again, and so spiritualized the same flesh that suffered, and made it incapable to suffer death any more.

For this I say, no spirit or life that is put to death whatsoever, could possibly quicken again in the same body, but the life of God onely; so that Christ must needs be God as well as Man, for it was Christ that was put to death in the flesh, and the same life that was put to death, and did die, that which did die did quicken again, and so is called a quickening spirit. Now observe, it cannot properly be called a quickening spirit, if it had not been once dead: for if the spirit and life of Christ did not die, nor was not dead, then I say there was no need that this spirit and life should quicken again, for it was always quick and alive.

For the spirit quickening doth imply, a sensible life is quickened out of an insensible life; as a child in the womb before it is quick, it feelth no pain, neither doth it stir in the womb, and the midwife doth not care to destroy it to save the womans life, because the child was not quick: it was an insensible life, no more capable of pain than there is in death, or a dead body of

earth; but when a child is quick in the womb, it is capable of pain, though it hath not strength to express it to us that are strong, yet it is capable of pain, because it is quickened into a sensible life, that is, a living soul, a living spirit, and so may be called a quickened spirit of life, out of that which was dead; yet by the appointment of God in his creation, and the warmth of the womb, there is a new life or spirit doth quicken in the womb in its season, according to the appointment of God, when he created all things, and placed a law of generation in them.

So likewise the spirit or life of Christ was put to death in his own body of flesh, as aforesaid; and in its season he himself had appointed before, namely three days and three nights, this spirit of Christ so put to death, it quickened again in the same flesh a new and glorious life, which made that flesh that suffered glorious also.

And this is the true interpretation of *Peter's* words, and the faith of all true believers, that the spirit, life, and soul of Christ did die, and was put to death in the body of his own flesh, that was crucified on the cross by the Jews; and that the same spirit that was put to death, it did quicken again out of death into a new and glorious life by his own power, therefore called a quickening spirit.

So that here is no ground at all for that vain conceit in people, who do believe that spirits may be raised without bodies, or appear without bodies, but altogether to the contrary. And as for that saying of *Peter*, By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing.

These words do seem to carry some flaw, as if the quickening spirit of Christ, after he was risen from the dead or in the time he did lie in the grave, as if his spirit in that interim of time went into some local place where spirits were in prison with-
out

our bodies, to preach unto them, who had been disobedient in the days of Noah: this is the vain conceit of most people from those words of Peter, who saith, By which he went and preached unto the spirits in prison, as if the spirits of the disobedient people in the days of Noah had been in prison in some local place in the earth without bodies, who had been departed in the days of Noah, in the destruction of the world by water.

This the imagination of reason in man doth imagine, that spirits may be shut up in prison without bodies, and that the quickening spirit of Christ might preach unto them without a body.

But the true light and revelation of faith doth know to the contrary, that no spirits can have any being at all without bodies, neither of God, Angels, nor Man, nor no other living creature, who hath the breath of life in it.

But to give the interpretation of this Scripture, that the Reader may understand, it is thus; the spirit of Christ, that quickened from the dead to life again, Tis, is the same spirit that preached to the spirits in prison in the days of Noah, and the spirits of the disobedient world were in prison in their own bodies in the days of Noah, as they were when Christ came upon earth, for then he opened the prison to them that were bound, by preaching glad tidings of freedom to those that were bound, and liberty to those spirits that were in captivity.

Now (as I said before) this captivity is spiritual captivity, and to be bound and in prison, it is meant a spiritual imprisonment in the mind, and not a natural imprisonment of the body. And this I say, the very same spirit of Christ that preached to the Jews when he was upon earth, did preach to the old world in the days of Noah, though in a twofold manner.

And as the spirits of men were in prison in their own ignorance, blindness and darkness of understandings, in that they were led captives and prisoners by their wicked and unnatural lusts in the days of Noah: so were both Jews and Gentiles in the days of Christ when on earth, their spirits were led captives and

and into the prison of unbelief and perdition of the Lord of life, in that their fathers persecuted the Lord's messengers, and messengers he did send: so did these Jews persecute the Lord himself, when he preached to their spirits that were in prison, and led captives by their wicked murdering wills into the prison of unbelief: for he did preach when on earth, that who ever did believe in him should be saved. And as many as did truly believe in him, their spirits were brought out of that captivity of unbelief, and out of the prison of darkness in our mind, into a glorious liberty and light of life eternal. And thus did the preaching of Christ's spirit deliver many spirits of men and women out of prison, in the days when he was upon earth.

So likewise this quickening spirit of Christ, he preached unto the spirits in prison in the days of Noah. And why were their spirits in prison in the days of Noah? Because they were disobedient. And how may they be said to be disobedient? Because they did not believe what good man Noah, who was a preacher of righteousness, did preach. And how did he preach righteousness unto that wicked people? In that he prepared the Ark, and being so many as a hundred years in building, all that while God is said to wait for their repentance, and that they might believe that God would destroy the world by water.

But instead of repentance and believing they hardened their hearts, and mocked at Noah and the Ark: so that while the Ark was preparing, God waited for the people's repentance, and all that while that Noah was building, he preached to the people, that the world would be drowned.

And the spirit of Christ, which is the spirit of God, which was put to death in the flesh, but quickened by the Father, by which he went and preached unto the spirits in prison in the days of Noah, it was the same spirit that instructed Noah to build the Ark, so that the building of the Ark by Noah, he being a preacher of righteousness, in that he believed God, and being it as the spirit of God had commanded, and instructed him, as God did Moses, shewed him the pattern of the tabernacle in the Mount.

And

And in as much as *Noah* did obey the commandment of the Lord, according as the Spirit of the Lord did reveal unto him, *Noah* may be said to be a Preacher of righteousness; and he doing all things by inspiration of the Spirit of Christ, which was not at that time made of flesh, but in the fulness of time became pure humane flesh, and suffered the pains of death. And the same Spirit that suffered death, that very same Spirit that quickened, was that Spirit that preached to the spirits in prison in the days of *Noah*, as aforesaid.

And the making of the Ark by the inspiration of Gods Spirit in the sight of the people, who were in prison in ignorance and darkness of mind, is called by the revelation of faith, A preaching to the spirits in prison: so that the Spirit of God in *Noah* may be said to preach unto those spirits in prison, in the days of *Noah*, and that there was but eight persons saved from the Flood.

So that this place of Scripture doth so way prove, that the Spirit of Christ did ever preach to spirits in prison without bodies; neither did Christs Spirit preach in the days of *Noah* without a body, for he always preached with a body himself, or else chose men that have bodies, and gave them power to preach to spirits in prison, and to deliver the captives, and to set the prisoner at liberty, and the bound in prison to go free.

So that the Reader may see how and in what manner the Spirit of Christ did preach unto the spirits in prison in the days of *Noah*, and how their spirits may be said to be in prison, and how their unbelief in the days of *Noah* was called disobedience to the preaching of *Noah* all that while the Ark was building. And being built by the inspiration of the Spirit of God, it may and is called the preaching of Christs Spirit to them that were in prison in spiritual darkness in their minds; for their minds being darkened, they did those things that were unseemly, yea unnatural, as the people of *Sodom* did. Now, were not the spirits of these people in prison, and led captive of those unnatural

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this Iust, I think no sober man will deny. For these were
those spirits in prison that Christ's spirit preached unto in the
body of Noah, in the days of Noah; and that there was but
eight persons in the days of Noah, that were saved from the de-
struction by water, by the preaching of that Spirit of God in
Noah. This is the true interpretation and meaning of those
words of Peter the Apostle aforementioned; and how the spi-
rit of Christ went and preached unto the spirits in prison in the
days of Noah. Now observe, this no way proves that
the Thiefs soul went out of his body into a Paradisaical place,
and so escaped suffering death, or did not die; for if the soul
of Christ did die at that time, as is clear by Scripture it did,
then the soul and life of the Thief did die also.

C H A P. XIII.

Again, there are some other places of Scripture, which se-
veral people have objected, as if the spirit or soul of man
might go out of the body, and subsist in bliss and happiness, or
in misery and a tormented condition, without its body. As
way lived in from that place Luke 23. 43. Jesus said to the
Thief on the cross, Verily I say unto thee, This day shalt thou
be with me in paradise. Now observe, this no way proves that
the Thiefs soul went out of his body into a Paradisaical place,
and so escaped suffering death, or did not die; for if the soul
of Christ did die at that time, as is clear by Scripture it did,
then the soul and life of the Thief did die also.

Then where was the Paradise the Thiefs soul and Christs soul
that was heavenly unto death, where did they go? To this
say they went to a place of rest, where all righteous souls go,
which is to the sleep of death, for there was nothing did die
but the souls of them both, and the Paradise Christ and the
Thief went into that day they suffered death. I declare it was
this that Christ was sure in himself that he should rise from the
dead the third day, and afterwards should enter into eternal
glory; and this assurance in Christ that he should rise again the
third day, it was paradise and Peace to his soul, that he

should pass through that death he was now to suffer, that every day into a new life, that should not be capable to die any more.

So likewise when the Thief did truly believe that Jesus was the Christ, the Saviour from eternal death to those that did believe, as it is certain he did when he said, *Lord, remember me when thou comest into thy kingdom*; for he did really believe, that Christ would rise the third day, and that he would raise him to eternal joy and happiness at the last day, and the Thief dying in this faith, he entered into peace of mind, and had rest and freedom to die in hope and full assurance, that Christ would raise him up soul and body to eternal happiness at the last day.

And this was that Paradise that Christ and the Thief were in that very day they both suffered death; for the assurance of everlasting life in a mans self here in mortality, is the Paradise of peace in this life. This I know to be true, and this was the Paradise Christ and the Thief should be in that very day he believed; and not that either of their souls went out of their bodies to any other place or Paradise, then what was in their own bodies, as aforesaid.

In like manner people do imagine that the soul of man goes out of the body at his death, from that saying *Mat. 7. 29.* From those words of Stephen, when he was brought to death he said, *Lord Jesus, receive my spirit*. The meaning is this, that when any man dieth in the true faith of Christ, in the hope and full assurance that Christ will raise him up to eternal happiness at the last day, he commits his spirit into the hands of Christ, knowing that though he doth lose his life for Christs sake here, that Christ will raise it again, and save his soul hereafter, and in Christ may be said to receive his spirit. For this I must tell the Reader, that there is not a quarter of an hours time to the dead to his rising again, no not a minute; for there is no time to the dead, not a minute of an hour, though a man have been dead 5000 years, yet it is not a minute of an hour to him that is dead.

For

For all time belongs to the living; for after death there is nothing but eternity; on the other side of death either eternal happiness or eternal misery: so that when men die, they may be said to go immediately to Heaven or to Hell, to joy or torment, to be received into Christ's hands of mercy, or into the hand of Christ's wrath, where they shall be tormented with the Devil and his Angels, yet shall never see the Devil nor his Angels, nor themselves, to eternity: as they did not know the Devil here, neither shall they know or see him hereafter, yet be tormented with him.

And in this sense a faithful spirit or soul as Stephen was may be said to commit his spirit into the hands of Christ: and when Christ doth receive his spirit into his hands, and will resurrect it at the last day, which will not be a minute or an hour's time to the dead, as I said before: therefore let not the seed of faith think the time long between death and the salvation of their souls, because so many of the faithful have been so many hundred years in the grave: and let not the wicked and unbelieving people comfort themselves, that the dead shall awake again, because the Fathers are dead, and the Prophets are dead, and we see none of them rise again, therefore we conclude their spirits are gone to Heaven without bodies, all the officers of the wicked are gone to Hell without bodies, such a number of sinners will be in the grave, that we shall not be able to remember them, nor have been able to remember them, for there is no remembrance of sinners in the grave. Therefore let that vain conceit that is in most people fall, of spirits going to God without bodies, for I can assure you there is no such thing, neither can there be any true deeds in that conceit, I know it by my faith now, and by a thousand testimonies of that condition once my self, who have been as bold in religion as coming to the Puritan War, but I knew no Scripture truly, neither was there any true inward presence of Scripture, no comfort in those days, nor could I see a man the true righteousness of God, or the true way of life in this life.

For all time before to the living; for after death there is nothing but eternity; on the other side of death eternal happiness or eternal misery: so that when men die, they may be said to go immediately to Heaven or to Hell, to joy or to sorrow, to be received into Christ's hands of mercy, or into the hands of Christ's wrath, where they shall be rewarded with the

T Here is another place of Scripture that is spoken, that seems to say the soul went out of the body when they die as in Kings 4. 34. where **Elijah** prayed; that the child, that might come into him again. The meaning is this, that **Elijah** did pray so much unto God, that he would raise him in this or in other things, as I thinking up the Hebrews that he was a man, and calling for him from Heaven to be with those two captains and their armies, and in another wonderful thing, he said he prayed unto God to strengthen his faith, so that he might have power to raise this child's life out of death again.

Therefore he stretched himself upon the child, and prayed that the child's soul might come into him again, that the child's soul or life might quicken in the body of the child again; for **Elijah** knew the soul of the child was dead, and by the warm flesh of the Prophet laid upon the child's dead flesh, and the faith and prayer of the Prophet together, it began life in the child again, so that the soul that was dead it became life in the child again, and that life that was quickened it ran through the veins of the child's body; and so the child's soul did come into him again.

For this I say, if the soul of the child had been gone out of the body, then **Elijah** did not raise the dead child to life again? For how can a man be said to be dead, who has life doth not die, but slips out of the body, as most people do vainly imagine. But it may be clear to those whose understandings are enlightened, that **Elijah** did raise the child from death to life, and that the child's soul was dead in its body, and that the soul of the child was revived in the child's body again by the power of faith in **Elijah**.

And the very same thing was done by the Prophet *Elisha*, as in *1 Kings 4:34*. the Prophet *Elisha* did the same thing to the *Shunammite* womans son, he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm, and *Elisha* stretched himself upon the child a second time: here the Reader may see, that the child was dead, and by the faith and prayer, and by the warmth of the Prophet *Elisha* his flesh, the child revived to life again both body and soul. And *Elisha* did use the same means and way as *Elijah* did: for he went in, and shut the door, and prayed unto the Lord as *Elijah* did, and stretched himself upon the child as *Elijah* did, and raised the child to life again by the power of faith.

Yet *Elisha* maketh no mention of the soul coming into the child again, but he delivered the body and soul of the child, that were both dead together, he delivered them both alive together to the childs mother. It was the same thing done by *Elijah*, onely some difference in the words, but the sense and meaning is all one.

So that the Reader may understand, If any true light of life be in him, that the soul of the child went not out of its body, but died in the body; and by the power of faith in the Prophet it quickned alive out of death in the childs body again; for the soul or life of the child never went out of the body, as is vainly imagined; but the soul, life, and spirit of the child was absolutely dead in the body, and by the power of faith in the Prophet the dead soul or life of the child was quickened alive again, and caused the body to live also. For if the woman should have had the soul of the child given unto her without the body, she would have given the Prophet no thanks for raising her childs soul without a body, but the body and soul being one person, they were both dead together, and the Prophet raised them both together alive, and the woman received them both together, and joyced greatly in God, and gave honour to the Prophet.

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Thus

Thus in short I have given the true interpretation of all those Scriptures that most seem, or most commonly are objected against the mortality of the soul, or to prove that spirits do go out of the body at the time of death, or that spirits may be raised without bodies, or have any being without bodies, and that a spirit may appear in a shape without a body, or that a spirit can assume what shape it please, yet have no body or substance.

These things the vain imagination of reason in man hath created in it self, to fright it self with, for there is no such thing as spirits walking without bodies, neither doth any spirit go out of the body when men die, as is imagined by most people; but these are fictions of mens brains; created by the imagination in the dark minds of men and women, for God never created any such thing, as I have shewed before.

And as for that saying of Solomon, *Ecc. 12. 7. Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.* His meaning (I suppose) in these words is, as is generally conceived by all people, the body to the dust, and the spirit returns to God that gave it when men die: but these sayings of Solomon are no Scripture, for Solomon was no Scripture writer, for his writings were not written by the revelation of faith, but by the revelation of reason; yet it was the purest of reason, and he had the greatest measure of the wisdom of reason, and the knowledge of nature, of any that was before him since Adam, or any that shall come after him.

Therefore God chose him King, and gave him the purest wisdom of reason, according to his desire in his prayer to God, that his wisdom might resemble Heaven for glory, as it did; for what glory could a King have upon earth greater then he had? which was a true resemblance of the glory of Heaven; and this glory was procured by that power and great wisdom of reason in him; yet for all this he was ignorant of the revelation of faith, and of spiritual and heavenly things, ignorant of the true God, and of the right Devil, and of some things in Nature.

to say that the spirit of a man should remain in God that gave it
 without a body: whereas God never gave any spirit to man
 without a body, nor to no other creature: but *Solomon* being
 ignorant, that the spirit or soul of man is generated and begot-
 ten by the law of generation as well as the body: this was in
 the creation when God made man in his own image, the igno-
 rance of this caused him to speak thus: for he knew not where
 the spirit went when the body is laid in the earth, no more then
 the learned Philosophers do, who say, A spirit cannot die: as
 if the spirit and life of every creature were the spirit or life of
 God: else they think no creature could move and have a
 being.

And though *Solomon* was a wise man, as the Heathen Philo-
 sophers were wise men in nature, yet they were all ignorant in
 this one thing, of the law of generation or procreation: to in-
 crease and multiply, as God hath placed in nature, when he
 created the world in the beginning: for every creature as well
 as man were to increase and multiply by the law of generation;
 and this I am sure, they begot spirit, life, and soul by generati-
 on, as well as bodies;

But if it be objected, that God breathed into man the
 breath of life, and he became a living soul: and so mans
 spirit is of a more noble divine life or spirit then any other crea-
 tures.

To this I say: the law of generation to increase and multi-
 ply, was placed in mans seed and nature by God the creator, as
 in other creatures: for this is to be observed, that *Adam* did
 not come to be a living soul by generation, as we do ever since,
 but he and *Eve* were first made as a foundation for generation:
 so that God made or created but one man and one woman; all
 men and women that have been generated and begotten ever
 since, cannot properly be said to be made nor created, but be-
 gotten by generation: for God never made and created but
 one man and one woman, all others are generated and be-
 gotten.

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Therefore when man begets a son or daughter in the way of generation, he begets the soul or spirit of the child as well as the body; and the soul or spirit came out of the main loins as well as the body: as it was said by Jacob; *Seventy souls came out of his loins*; if so, then that spirit or soul that is begotten by generation, it must and doth die: for this I say, God never breathed the breath of life into no man; but into *Adam*: this spirit of life in all men and women else or liabe have been generated and begotten; and what spirit and soul of man that is generated, it doth die and turn to dust, till the regeneration; when God shall raise it again; which will not be a minute of an hour to the dead spirit, as I said before. So it may be cleaved those that have the true light of faith in them, that the soul or spirit of man doth die as well as the body: they both came into the world together alive; and they shall both go out of the world again dead, as I have shewed before. Also the Reader may see, that those Scriptures have been misunderstood through the ignorance and darkness of mens minds; to think that the soul or spirit of man doth not die, but slips out of the body; but to imagine that spirits may walk without bodies; or that any Witch can raise any spirit without a body; and many other conceits that do arise out of the dark mind of man, which have been grounded upon those Scripture-words; therefore I have given the interpretation of all those places of Scripture that are of most concernment, and seem to bear such a sense, as is generally conceived among professors of the Scriptures: for that whoever understands the interpretation, may receive great satisfaction in their minds in this point, so much for the satisfaction of the understanding in heart; and for the discomfiting of the ignorant and dark-minded people, who believe by tradition that their spirits do not die, but slide out of the body at the time of death; and if they have been evil and wicked liars, their spirits do walk afterwards, and cannot be at rest. These conceits have been exceeding brief in the world heretofore, when people were in darkness, and so it is still where the darkness of mind ruleth.

CHAP. XVI.

There is one thing more that would be necessary for the wife in heart to know, which the Scriptures speak of in several places; but I never heard any of the Ministry tell what that Satan is the Scriptures speak of; therefore I shall speak a word or two to shew what Satan is, and so conclude. 1 Chron. 21. 1. And Satan stood up against Israel; and Job 1. 6. And Satan came also among them; and chap. 21. 22. And the Lord said to Satan, From whence comest thou? And God said to Satans Host thou considered my servant Job? And Satans Host standing at his right hand. Mat. 16. 23. Get thee behind me, Satan; Luke 10. 18. I beheld Satan as lightning fall from Heaven.

1 Chron. 21. 1. And Satan stood up against Israel; and provoked David to number Israel: This Satan that provoked David, it was the motions of reason in himself, being lifted up in his own mind; in that he had overcome the children of Amay, he thought to make nothing of the Philistines; therefore the thoughts of his heart moved him to number the people to shew his strength. And this motion that did arise in his heart, it was Satan, it is called Satan, because those motions proceed from the spirit or seed of reason in him. In 2 Sam. 24. 1. it is said, The anger of the Lord was kindled against Israel; and he moved David against them to say, Go, number Israel: that is, the Lord suffered the motions of reason in David to be powerful and strong in him, that no arguments should dissuade him from it, but the people must be numbered; and this was that Satan in David, and no spirit without him.

So Job 1. 6. The sons of God came to present themselves before the Lord; and Satan came also among them. To this I say, the

book of Job is no Scripture, neither are men to build their faith upon it, because the book of Job was written before Moses, therefore no Scripture; for Moses his writing is the first foundation of Scripture. Yet this I do confess, that Job was a good and faithful man; and because he was afflicted by Satan, and Satan is spoken of in several places of Scripture, for none of them did declare what this Satan is, therefore I shall declare now what that Satan was, that came among the sons of God.

I declare the sons of God they were the sons of Job, who feasted their three sisters, as you may read. They were called the sons of God, because they were that good and faithful man Job's sons; as the sons of Seth were called the sons of God, and they looked upon the daughters of men, and saw that they were fair, &c. as you may read in Genesis. Now that Satan came amongst them when they presented themselves before the Lord, it was the spirit of reason in Job's seven sons, when they feasted their three sisters, they were moved in their minds to voluptuousness, drunkenness, and lust, as the rest of the Heathen were where they lived; so that they did wickedness in the absence of Job their father; and Job fearing in their wickedness his sons had cursed God in their hearts, as you may see in the verse before. So Job caused his sons to present themselves before the Lord, and to worship the Lord, as it was the manner for Job to do in those times, and Satan came with them, that is, the spirit of reason in his sons came with them, reasoning in themselves, why should their father Job reprove them for their wickedness in their feasts; this was that Satan that came amongst them, for he was in them, and no other Satan but what was within them.

And this is that Satan that goeth to and fro in the earth, to tempt and destroy those that are faithful; so that this spirit of reason, this Satan, it goeth to and fro in the earth, to tempt and destroy the faithful.

It was that Satan that did motion the Sabeans and Chaldeans to take away Job's oxen, and slay his servants as they were plowing.

plowing; and fired the sheep, and burnt his *Job's* servants; and the *Chaldeans* came with a band of men, seeing *Job's* children and destroyed by the *Sabeans*; and they came with three bands of men, and destroyed the camels; and the rest of his servants, and his cattle.

For this must be minded, that in those times there was no Law to deliver or help the innocent; but he that had the strongest sword carried the day. And the Lord for trial of *Job's* faith and patience, and for a pattern for the ages to come, he suffered the spirit of unclean reason in the *Sabeans* and *Chaldeans* to go to and fro in the earth, to stir up their people to destroy *Job* and all his house and estate.

Also God suffered the natural wind to blow down the house where *Job's* sons were feasting, and destroyed them according to the desire of the spirit of unclean reason in the *Sabeans* and *Chaldeans*. For the sons of *Job* were wicked children, though called the sons of God.

And last of all the spirit of unclean reason in *Job's* wife was that Satan that removed *Job* to curse God and die: so that there is no other spirit or Satan without man: but that Satan spoken of in *Job*, it was the spirit of unclean reason in the minds of the *Sabeans*, *Chaldeans*, and in *Job's* wife and sons; that was that Satan, and no other.

And as for those disputes God had with Satan, and Satan with God; it was nothing else but the motions of *Job's* heart passing through his troubled soul, the seed of faith disputed in him for God, perswading him to be patient, and let that have its perfect work, and so hope did increase in him; and the seed of reason, which was Satan in him as well as in others, it pleaded against God, reasoning in him as if God did not do well or justly by him, what had been so righteous in his life, one who never did no wrong to his neighbour, but always feared God; yet that God should suffer the wicked to destroy his cattle and servants, and suffer the wind to blow down his house, and destroy his children; and not only so, but suffer his body to break out with boils and blotches most filthy, as if he had been the greatest sinner in the world; so that he thought that

God

God dealt more cruelly with him than with any other creature. And further, he thought God dealt hardly with him, that he would neither take away his life, that he might die one of his troubled mind and pains of body, nor restore him to health. These and such like reasonings and thoughts passed through *Jah's* troubled soul, even from the spirit or seed of reason in him, which is the dispute of Satan: for as the seed of faith in *Jah* disputed for God so did the seed of reason in *Jah* dispute for Satan: for there is no other Satan but what is in man, as I said before.

So in *Zach. 3. 1.* here *Zachariah* the Prophet saw in a vision the redemption of the seed of faith by Christ under the type of *Josua* the High priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. This High priest was Christ clothed with filthy garments, when he became flesh, when on earth he appeared unto men, to be clothed in filthy garments, being so mean, and had not a place to lay his head, yet professed himself to be the Son of God, the High priest that should offer up himself for to save his people: for High priests in former times did appear to the people with rich and glorious garments; but this High priest doth appear to the seed of reason, to be clothed in filthy garments, not fit (as reason thinks) to stand before the Angel of the Lord.

And this Satan that stands at his right hand to resist him, it was the spirit of unclean reason in those people of the Jews when Christ was upon earth, and when that Devil that tempted Christ, spoken of in *Matthew*, disputed with Christ, he resisted the High priest, and stood at Christ's right hand at that time; and this Devil that tempted Christ, it was a man, endued with an high pitch of reason, and that spirit of reason, or wisdom of reason, in that man that tempted Christ the High priest, it was Satan that strove to resist Christ in dispute, whereupon Christ said, *Get thee hence Satan.*

This Satan was a man, and the spirit of reason in this man, is that Satan that always resisteth the wisdom of faith, which is the wisdom of God. But this hath been more largely treated upon

in our other writings, so I shall speak no more of that devil and his compassions here.

So in *Matth. 16. 23.* Christ said unto Peter, *Get thee behind me Satan.* Here you see Peter is called Satan, because it was the spirit of reason in Peter that said, Master, stay thyself: that is, the thought of Peter, hears they did favour of the fleshly part, that is, those motions to perdition. Christ to save himself from death, they did strike from the seed of reason in Peter, therefore called Satan in; for there was no new birth in him, came into Peter at that time, so could him to speak those words, but those words proceeded from the seed of reason in him, as afore said, therefore called Satan.

And wheresoever that expression is used, as Peter said himself in the *Acts*, *When both Satan filled thine heart, to lie unto the Holy Ghost* &c. *Abbas*, why hath the motions of reason in thee persuaded thy heart to tell a lie unto us, that have the Holy Ghost in us?

So the Reader may clearly see, that there is no other Satan to tempt God or Man, but the motions and words that proceed from the seed of reason in man and woman.

So in *Luke 10. 18.* And Christ said unto his disciples, *I beheld Satan as lightening fall from heaven.* This Christ spake, because his disciples rejoiced that the Devils were subject to them. The meaning of Christ was, that he saw the spirit of reason, that was in the Rulers of the Jews, very high in the righteousness of the Law of Moses, even as if they were in Heaven, thinking in themselves that none could be more happy and surer of Heaven and peace with God, then they that kept to the Law of Moses.

Now Christ knowing that this righteousness of the Jews should be thrown down by the righteousness of faith, which his Apostles should preach, therefore he saw by faith that the spirit of reason in the Rulers of the Jews should fall like lightening from Heaven; and so it did, and the disciples of Christ should, by the doctrine and righteousness of faith, tread upon serpents, and upon their persecution, and upon their righteous-

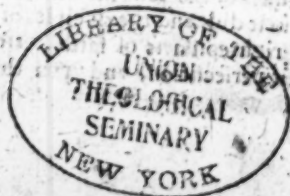
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nests of the Law of Moses, and upon all that which did fall like
lightening from Heaven; they should tread upon Satan, that is,
upon the very wisdom of reason the Devil.

This is the true meaning of Christ, when he beheld Satan fall
from Heaven like lightening, and what Satan is so much spoken
of in Scripture. Much more might be said to enlarge this point,
but I have spoken more already than I did intend; but I sup-
pose there is enough written here in short to satisfy those, that
can understand by a little what a great deal means. And also
people may know when they speak of Satan what Satan is, and
when they speak of the Devil, they may know what the De-
vil is.

So much concerning the interpretation of Satan, and
the conclusion of this Epistle, written by

Lodowick Muggleton.

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A TRUE
INTERPRETATION

Of the

Witch of Endor.

- Spoken of in 1 *Sam.* 28. begin. at the 11. Verse ; Shewing,
1. How She and all other Witches do beget or produce that familiar spirit they deal with, and what a familiar spirit is, and how those Voices are procured, and Shapes appear unto them, whereby the ignorant and unbelieving people are deceived by them.
 - It is clearly made appear in this Treatise, that no spirit can be raised without its body, neither can any spirit assume any body after death ; for if the spirit doth walk, the body must walk also.
 3. An Interpretation all those Scriptures, that doth seem as if spirits might go out of mens bodies when they die, and subsist in some place or other without bodies.
- Lastly, Several other things needful for the mind of man to know ; which whoever doth understand it will be great satisfaction.

By LODOWICK MUGGLETON.

LONDON,
Printed in the Year 1669.

INTERPRETATION

Voice of Endor

known in a game of chance as the first voice of the
 how one and all other voices, the voice of the
 will to speak they need not be a family spirit and
 how they are the same as the voices of the
 which are the same as the voices of the
 by the same
 It is clearly made appear in this Treatise, that no spirit can be
 raised without its body, neither can any spirit change any
 body's substance; for it is the spirit's duty to be in its
 own body.
 In the interpretation of the whole of the Treatise, that each voice is
 spirit, might go out of men's bodies when they die, and this
 in some place or other without bodies.
 Several other things useful for the mind of man to
 know: which whoever does understand it will be greatly
 benefited.

BY LUDOWICK MUGGLETON.

LONDON,
 Printed in the Year 1662.

TO THE
Reader.

I Have been desired by several Friends to set forth the true Interpretation concerning the Witch of Endor, and King Saul, how it may be understood how she raised Samu^{el}, and how familiar spirits came to be procured, and with what power they do such strange things; Many Enemies also have objected this place, to prove that spirits may be raised without Bodies, and that spirits may walk, or be happy or miserable without bodies; though I have given Answer in discourse to these Doubts and Questions, but few can retain in their memory what is spoken in Discourse; therefore I thought it convenient and necessary to set it forth in Print, for the Information and Satisfaction of many friends who desire it, and for the Convincement of all Gain-sayers; and let them seriously read it over without prejudice, and they may see this Point clearly opened, which hath layn hid this many hundred years, with other Places of Scriptures opened, which many have objected against this Interpretation, and all those places of Scripture that is commonly brought, or doth most seem to hold forth that spirits may be without bodies, are likewise opened and expounded in short in this Treatise, as followeth.

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I. SAM. XXVIII. from the 11, to the 18. Verse.



Shall give the Interpretation, what is meant by that familiar spirit the Witch of *Endor* did raise *Samuel* by; so much spoken of in the book of *Samuel* and o her places of Scripture, and so much objected by many to prove that spirits may be raised without bodies, and may appear unto people in what shape they please.

The belief of this lying principle, it did proceed out of the imagination of reason, the devil—the Imagination that doth arise or proceed from the seed of reason in man, is that familiar spirit that Witches deal with, and that familiar spirit it proceedeth from no spirit or devil without a man, but from the seed of reason within man; for look what evil thoughts doth arise out of the heart of man, it proceedeth out of the seed of reason in man, and not from any thing without man; for the imagination of the heart, it is placed in the seed of reason, therefore it is said in Scripture, *That the imaginations of mans heart was evil, and that every imaginations of the thoughts of his heart was only evil continually,* as in *Gen. 6. 5.* so that there is no other devil, or spirit, or familiar spirit for Witches to deal withal, or to work any Enchantments by, but their own imagination, there the familiar spirit is produced from whence it came; and there it ceases to be when they are put to death; or over-powered by the knowledge and power of faith in other men; then the familiar spirit centers in the imagination again, it being overpowered by the power of faith; so likewise the good thoughts that doth proceed out of the heart of man, they do arise or proceed from the seed of faith, concerning the true God, or any heavenly secret, or temporal judgements, or temporal blessings, if the foreknowledge of these things doth arise or be foretold by the revelation of the seed of faith, they are and may be called the Spirit of God.

Because they were foretold and declared by the revelation of the seed of faith, which seed of faith is the seed of God, it being

of Gods own Nature, therefore called the Spirit of God, and so foretold and declared by the Spirit of God; so likewise what foreknowledge or declaration of things, that are above that which is common to the seed of reason, (as raising of spirits and such like;) I say, they do proceed from the imagination of reason the devil; and this strong imagination from the seed of reason, is that familiar spirit by which Witches do divine or foretel things; so that the strong imagination of reason being exercised about things that are beyond Trades (and Sciences, that are necessary needful and lawful, so it becomes a familiar spirit because it proceeds from the imagination of reason, and the seed of reason being the devil, and the devil being the fallen Angel; for the devil is man and woman, and the seed of reason is their seed: and that seed of reason it came from that serpent that beguiled Eve, and that serpent was an Angel, and his seed was reason, and this reason in man is the devil, and the imagination of reason is the father of that familiar spirit by which a man or woman doth divine, soothsay, raise shapes, or hear voices, or any such thing of that nature, they all proceed from the imagination of reason in man, and the original being of this seed of reason; it came from that Serpent-Angel, that was cast down from Heaven unto this Earth, who deceived our first Parents, as I have abundantly shewed in *Rev. 11.* and in the interpretation of the whole Book of the Revelation.

Now I have laid a Foundation for the Reader, that he may the better understand the Foundation, from whence these familiar spirits that Witches have, do proceed, and how they are procured, and what power they have over the ignorant mind of man; Therefore to satisfy the thoughts of many, who hath desired and requested of me that I would interpret some chief sayings in the Scriptures, that speaketh of Witchcraft, and familiar spirits and such like, which sayings are very strange and hard to be understood, so that most people are very much unsatisfied in these things, though clear in their Judgements in many other things that are of more concernment; and as I have given the Interpretation of the whole Book of the Revelation, with many other places of Scripture, to the great comfort and satisfaction of many, so I shall adde the Interpretation of this thing also.

The first place of Scripture I shall insist upon is, that in 1 Sam. 28. beginning at the 11. verse, concerning the Witch of Endors this is commonly the place that most people fetch to prove that spirits may be raised in what shape the Witch please by their familiar spirits; therefore let the Reader mind the discourse that followeth.

The words are these, *Then said the Woman, Whom shall I bring up unto thee? and he said, bring me up Samuel; and in the 12. verse; And when the Woman saw Samuel, she cried with a loud voice, and the Woman spake to Saul, saying, why hast thou deceived me, for thou art Saul; and in the 13. verse, And the King said unto her, be not afraid, for what sawest thou? and the Woman said unto Saul, I saw Gods ascending out of the Earth; the 14. verse, And he said unto her, what form is he of? and she said, an old man cometh up, and he is covered with a mantle; and Saul perceived it was Samuel, and he stooped with his face to the ground, and bowed himself, the 15. verse, And Samuel said to Saul, why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by Prophet, nor by Dreams; therefore I have called thee that thou mayst make known unto me what I shall do; verse 16. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy; verse 17. And the Lord hath done to him, as he spake by me, for the Lord hath rent the Kingdom out of thine hand, and given it to thy neighbour, even to David; verse 18. because thou obeyest not the Voice of the Lord, nor executed his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.*

CHAP. II.

THIS familiar spirit the Witch of Endor and other Witches have, whereby they do such things; it is the imagination of reason, the devil in themselves; that is, they set themselves apart with the thoughts of the imaginations of their hearts, and are into the diabolical power, thence that they might know

the depths of Satan, their imagination conceiving that the devil is a spirit flying in the air, and that this spirit can assume or take up any shape it please; so that the imagination of the heart hath produced an evil spirit in it self, so that this familiar spirit is begotten out of the womb of reason; for the seed of reason in man is the womb or the mother; and the imagination of the heart is the father that begets this familiar spirit, and this familiar spirit is the son of imagination; so that all thoughts of the heart, and that wonderful knowledge declared, by them it is revealed through this son the familiar spirit begotten in themselves by the seed of reason the mother, and imagination the father; so that there is no devil nor familiar spirit without them, as people do vainly imagine, but the devil and familiar spirit is all within them, and no where else; yet all people fear a devil without them, but he is no where to be found but in man and woman, this I do certainly know to be true.

Again, these Witches doth suppose the true God to be an infinite spirit, without any body or substance, as all people almost do; and that the devil is a spirit that can assumeth bodies, or what shape he pleaseth, or what shape or forme the Witch shall call for this, is the opinion of most people in the world, as well as Witches, yea, even of the most of the greatest learned men; darkness hath overspread the minds of all learned men in the world, so that they cannot finde out what the true God is, nor where he is, nor what the right devil is, nor where he is; yea, man himself is he that cannot finde out himself; But no more of this now.

To the matter in hand, the Witches they do not know any divine being, or power, or forme of God; but what their imagination doth conceive to be God, for they have full faith in this knowledge of theirs, to be the true knowledge of God; only the Laws of men they fear, but no other God, but that familiar spirit which they have produced in themselves, by giving themselves either to fasting and prayer, unto an unknown divine being or power, supposing this power to be a spirit that can appear in any shape they shall call for or desire; and all people being ignorant of the true God, and the right devil, as they themselves

are so that the people have a faith in these Witches, being ignorant as aforesaid.

What the true God and right devils, and the Witches faith, and their faith being joyned together, it becometh strong to achieve such apprisions as their faith hath chose to be the object of their imagination: for he that enquireth of a Witch, his faith and the Witches faith is all one.

Also this is to be minded, that all Witches have some rule by which they do perceive those Apprisions, and hear those voices, for there is no wicked knowledg or wicked wisdom as the wisdom of the world, neither is there any good knowledge or good wisdom as the wisdom of God. I say, there is no knowledge or wisdom good or bad, but those that have it they must go by some rule, else it is meer nonsense as most of your Quakers Matters or Principles are meer nonsense, that hath neither bottom nor top.

CHAP. III.

BUT to the matter in hand, we see that the natural Astrologers they go by a rule, and their wisdom and knowledge in things of Nature, it is declared by them from and by a rule else that they say would be meer nonsense and foolishness.

Yet I say, your natural Astrologers they are Witches, and have their Figure to judge the effects of the Stars; but this Witchcraft is allowed by the Powers of the Nations.

So I say, these Witches that doth do things by a familiar spirit, they have a rule to walk by as the other hath, for as the imagination of the other hath by his study of the Figure attained to give some judgement upon the effects of the Stars, upon a particular person or Nation. So likewise those Witches that hath a familiar spirit, they have attained to this familiar spirit out of their imagination of reason, as I said before.

And this familiar spirit being begotten in themselves by the strength

strength of imagination their father; now understand thus much that this diabolical wisdom that is begotten in man and woman by the imagination of reason, the devil is that familiar spirit that men and women do set by.

And after this familiar spirit is begotten in man or woman by imagination their father, as I said before, then this familiar spirit of the Witch will motion in the minde to fast, and pray unto the Host of Heaven, the Sun, Moon and Planets, supposing that the good spirit is in some of them, and imagining the evil spirit or devil to be in other some of them.

Now observe, when this familiar spirit is produced in them, then they observe every motion of the minde, and their faith being in every motion of their minde, it produceth either some further knowledge in their own apprehension, or else some visions are presented to their phantasies, for they have dedicated some certain words to be said in their minds motionall, to be used when they would do any feats, besides their fasting and prayer; and this thing they have dedicated to inquire of, is that which they divine wish, or tell any thing from it, is much like unto the Astrologers, their Figure is dedicated for that purpose that he may tell things from and without the knowledge of the Figure, he can tell nothing except he were skilled in it before, but the Figure was the thing he came to know more then others at the first for wonderful things, may be accomplished through the imagination of reason when it hath set it self apart, on purpose to attain unto such things.

For I finde by experience within this seventeen years, what strange things hath bin achieved by man and woman, who hath given themselves up to an unknown God, upon a religious Account, some hath by their fasting and prayer unto an unknown God, attained unto visions, apparitions, appearance of Angels, Voices, and many other strange things; yet altogether ignorant of the true God and the right devil, and what Angels are; so that these things hath bin all within them; and they thought that God had revealed these things unto them; whereas they did

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attain unto these things afore said by their own endeavors, as many Quakers and others can witness at this day, if they would, by hearkning to the light within them, and sining, and such like. Neither did God present any vision, or speak any voice unto them, but they do produce those things afore said by their own imaginations.

So is it with Witches, they do raise shapes and voices out of themselves, and those voices they hear they are no other but motional voices in themselves, and the ignorant people that believes them is partakers of those motional voices also with the Witch.

For there is no spirit of the devil without them that doth assume any shape or speak any voice, unto the Witch, neither doth any spirit without the Witch reveal any knowledge unto them, it is all produced by their own wicked imagination, who hath begotten within themselves that familiar spirit they deal with, and not from any devil or spirit without them.

But all cometh from the imagination within, that is, the devil and no other, yet this familiar spirit is produced from within them, to see shapes, and hear motional voices, meerly by watching the motion of the imagination that is placed in their minds or hearts, even as the Quakers do by hearkning to the light within them, they do procure many strange visions and motional voices, but they being groundless and nonsensical they come to nothing.

CHAP. III.

Let the Reader observe when King Saul asked the Witch of Endor, What forme the gods was of she had seen ascend out of the Earth; The Woman answered and said, An old man with a

Mantle, &c. But *Saul* saw nothing but as the Woman told him, and *Saul* believed her words, and bowed himself to the ground. — Now mind the 15. verse, *Samuel said to Saul, why hast thou disquieted me in bringing me up*; the meaning is this, now the Witch had full power over *Saul*, so that he did really believe the Witch, that she had indeed raised up *Samuel*, though he saw nothing — yet the fear of being destroyed by the Philistines, and the belief of the womans words, *Samuel* began to speak in *Sauls* conscience, that is, there came into *Sauls* minde the words that *Samuel* had told him in his life-time — So that these was no speaking to *Saul* by *Samuel*, but the reasonings of *Sauls* own heart, and these voices that *Samuel* spake to *Saul*, they were motional voices that did arise in *Sauls* own heart — for an accusing conscience will speak dreadful voices in the Conscience, as the blood of *Abel* cried for vengeance in *Cain's* Conscience, and the Saints that were slain under the Altar cried for vengeance, upon those that shed their blood; so that a sinful conscience will have voices enough to torment him, though God himself, nor Prophet without him, doth never speak unto him. A guilty Conscience will speak with a motional voice their great terror and torment, which is greater then can be born, as it was with *Cain*, *Saul*, and *Judas*. — Yea, it was fear, and the remembrance of *Sauls* disobedience to *Samuels* words in his life-time, this did arise afresh in *Sauls* mind, and spake with motional voices in *Sauls* conscience, accusing him for his disobedience to *Samuels* words.

For the remembrance of *Samuels* words may be said to disquiet *Samuel*, for *Samuels* words were buried in *Sauls* conscience.

But now, by his going to enquire of a Witch, *Samuel* is revived again in *Sauls* mind, and there *Samuel* speaks fear, wrath and terror; for *Samuels* words spake in *Sauls* conscience one motional voice, and the guilt of *Sauls* disobedience spake fear and horror in *Sauls* conscience; this was a motional voice in *Sauls* conscience also, for the voice of truth will speak, or the voice of obedience, and the voice of sin and disobedience will speak in mans Conscience, as if they were two distinct spirits.

This many guilty Conſciences can witneſſe, as we may reade by *Caius* that killed his brother, and *Judas* that betrayed his Lord, and many others who hath been guilty of the like crimes.

So that the Witch did raiſe no *Samuel*, nor ſpirit, but a meer ſhadow it was the Witch ſaw which ſhe could raiſe by her Art: neither was there any *Samuel* or ſpirit nor at all that did ſpeak to *Saul*, but that motionall voice in *Sauls* Conſcience as aforeſaid.

And in this ſence *Samuel* may be ſaid to be diſquieted, for if *Saul* had never gone to the Witch to enquire of her, *Samuels* words had been quiet in *Saul*, neither would *Saul* have had ſuch reasonings in himſelf, nor have been ſo ſenſible of the worm of his Conſcience.

So that there was no voice of *Samuel* ſpake unto *Saul* but a motionall voice in *Sauls* own minde or Conſcience, his fear and his diſobedience; and what *Samuel* had told him before theſe, all ſpeaking with voices in his wounded Conſcience: *Samuels* words ſpake one voice, and his own diſobedience ſpake another, ſo that the Witch of *Endor* did neither raiſe *Samuel*, but only made the King believe ſhe did, neither did *Samuel* ſpeak to the King but as aforeſaid.

For the Kingdom being rent out of his hands, his ſons being deſtroyed, and all other threatnings of *Samuel*, they came into *Sauls* minde afreſh with ſtrong motions, ſo that they became as voices in *Sauls* heart, as if *Samuel* had ſpake to the hearing of the ear, for there was no *Samuel* raiſed nor no *Samuel* ſpake, but what was motionall in the minde of *Saul*, and what did vifually appear unto the Witch, which was a meer ſhadow which ſhe could produce by her Witchcraft-Art to all thoſe that were more ignorant then her ſelf, or had faith in her power.

CHAP. IV.

FOR the Reader must minde, that Witches and all those that doth attain to the Visions, and hear Voices within them, they do use means to attain unto it, also they have some standing Rule or Art, by which they come to enquire or to know things, that are above that knowledge which is common to other people, it is much like unto the ways of God.

Therefore let the Reader mind the ground-work laid down at the first, that the imagination of reason had begotten a son out of the Womb of the seed of reason in man, which I call the Mother and Imagination, the father and the son that is begotten in the womb of reason; by imagination the father is that great wisdom, knowledge and power, by which they go beyond other people who are of a lower capacity.

This son is that familiar spirit Witches doth deal with; it is another spirit begotten in them, which was not in their birth, when they were born, but begotten in themselves sence by Imagination as aforesaid, neither is this familiar spirit produced; or doth come from any thing, or any devil without them, as people do vainly imagine; but the familiar spirit it is produced, and doth come from within, *for out of the heart cometh evil thoughts, murder, adultery, &c.* and all familiar spirits, they are all conceived in the heart, and being conceived there, in its season it bringeth forth such spirits as are conceived in the heart; if envy and murder be conceived, as it was in *Cain*, then it bringeth forth the spirit or deed of murder; if lust be conceived in the heart, it bringeth forth the spirit and act of adultery, as it did in *David*, and if a familiar spirit be conceived in the heart, then it bringeth forth such a spirit that shall speak motionall voices within them, as if some spirits without them did appear without a body, and speak to them,
and

and reveal those things unto them.

Many wicked spirits more then is mentioned, are conceived in the hearts of men and women, and acted by them spirits es- say, that were never of Gods Creation, but hath been conceived in the minde of man since; for when sin is conceived, as in *James 1.15.* *When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death;* so that there is a conception of sin first in the heart; and if it doth not die before it quickens into life, that is, into act; then it bringeth forth death, which is the punishment due to such sins, that are alive in mans actions, after they were conceived in the heart; and as the evil of murder, adultery and theft is conceived first in the heart, so is that familiar spirit witches and wizards have; they are first conceived in the mind, and in a little season it groweth alive in them, and speaketh unto them, as if it were without them; for this I say, that a familiar spirit is conceived and begotten in the heart of man and woman as the other sins aforementioned are, and the cause why God is more angry with those that deal with a familiar spirit, and hath commanded them to be put to death, more then for other sins conceived in the mind is, because they imitate the way of God, or the spirit of Prophecie, which causeth the people to believe in a meer fiction or shadow without any substance, that a spirit may be raised out of the ground without a body, and so they forsake the living God, who hath a body of his own, and gave life to every creature, that hath a body and doth beleve a lie, which hath been conceived in the mind, and hath quickned into a familiar spirit, and this spirit doth always live within the Witch, and not without her; and this familiar spirit thus conceived, first in the evil minde, and afterward quickning in the evil heart, it goeth from strength to strength, and from one degree of knowledge, to a further degree of evil knowledge, and evil wisdom, as all things else doth that hath life, for sin hath life in it, and the outward Law causeth sin to revive in every one that doth evil, as *St. Paul* saith, *Rom. 7.9.* thus in some measure the Reader may understand what a familiar spirit is, and how it comes to have a being in Witches and Wizards, and how the ignorant are partakers with the familiar spirit.

In the next place, I shall shew how those that have a familiar spirit do imitate the way of God, or the way of true Prophets; observe the way and manner of true Prophets, High-Priests, and all other people, who are richly gifted with the spirit of Prophecy, or revelation for the seed of faith planted in the heart is the seed and nature of God, as reason is the seed and nature of the Serpent or devil, and as the seed of reason is the womb or mother for imagination to get a son.

Solikewise the seed of faith in man is the womb or mother for the revelation of faith, to beget a son out of the seed of faith, answerable as the Imagination doth out of the seed of reason.

And this son the revelation hath begotten out of the seed of faith, is that heavenly wisdom, discerning knowledge and power over the spirits of others, and knowledge of things above the Stars, and knoweth the true God in forme and nature, with many other heavenly secrets, which none else can know but those that believe them.

So that the Revelation of faith hath begotten this heavenly wisdom, power and glory out of the seed of faith, which is the seed of God, even of his divine nature, and this wisdom, power and glory, is that son or spirit, by which all Prophets, High-Priests, Apostles and others that have it.

If by this is that by which they can truly divine by, in that they can foretel truly what shall come to pass, according to the knowledge of the revelation of faith, and this wisdom and knowledge being produced by revelation out of the womb of the seed of faith, it may and is called the spirit of God in man, that doth teach and shew the wisdom of God to others, so that others cometh to be taught and subjected by it, to their great peace here, and eternal Joy hereafter.

CHAP. V.

ANd this spirit of wisdom, knowledge and power which is produced by the revelation as aforesaid, it hath motionall voices in the Conscience, as the familiar spirit hath in the evil Conscience, but the motionall voices in a good conscience speaketh peace; likewise this motionall voice in Prophets, High Priests, Apostles, and others, is that by which they do foretell things by, whether it be good or bad, that shall befall those that shall enquire.

Also the spirit of revelation hath a standing rule to inquire by, as those have that doth tell things by a familiar spirit, as I said before, for the Witches doth imitate the way of Prophet, and the devils way is as like Gods way as he can.

Now let the Reader minde, and he may see how men have enquired of the Lord by motionall voices in the minde, by that spirit of faith which is gotten by revelation, which is called the Spirit of God.

In the time of the Law of *Moses* the Ephod was a standing Rule, for to enquire of God for good or bad success. Now there was no man could tell what the event would be that looked upon the Ephod, but such men as had the spirit of revelation and prophesie in them, as *David* and the High Priest, as soon as ever they looked upon the Ephod, they could tell whether they should prosper in battel or not; but if any other man which had not the spirit of revelation and prophesie should look upon the Ephod, they could tell nothing by it.

Though the Ephod was appointed of God, on purpose to enquire of God, yet none could find out Gods minde, but such men aforesaid, for as soon as ever *David* or the High Priest looked upon the Ephod, they could tell what the event would be, as may be seen, 1 *Sam.* 23. 6, 9. how *David* called for the

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Ephod

Ephod, and *Abiathar* the Priest, to bring it to enquire of the Lord.

Yet God never spake to them by voice, yet they had motional voices in themselves in their hearts, assuring them that they prosper or not prosper, yet God never appeared himself, nor any Angel, neither did God speak by any voice, yet they are bade to go & prosper, as if they had heard some voice by looking upon the Ephod, so that those voices that bade them go and prosper, they were motional voices that did arise from the revelation and spirit of Prophecie within them by that skill they had in the Ephod, which was appointed of God for that purpose; so that all *Dauids* voices, and the High Priests voices, that were motional voices, yet called the voice of God, because they did arise from the seed of faith in *David* and others, which is the divine Nature of God, therefore called the Spirit of God.

For this I say, if *Saul* had not lost that spirit of Prophecie by his disobedience, as he once had, when the good spirit departed from him, he might have enquired of the Ephod, and have been answered with a motional voice by the Ephod, as he was by enquiring of a Witch.

For the spirit of *Samuel* did speak no more to *Saul*, then the Spirit of God did speak to *David*, they were both motional voices that did arise from their two seeds, the one voice spake peace and deliverance, and the other spake wrath and destruction, the one did enquire in the way that God did appoint, even of the Ephod, or of the Lords Prophets; the other did enquire of that which was forbidden, and forsook the Lord and his Prophets, and went to a Witch to enquire, it was because one was the seed of *Adam*, which is the seed of God, and so chosen of God in mercy, even *David*; and the other was the seed of the Serpent, even the devil, who was chosen King in Gods wrath, even *Saul*.

This is the true Interpretation of those voices that *Samuel* spake to *Saul*, and of his being raised by the Witch of *Endor*.

Therefore you that can understand these things aforementioned

tioned, you may see how the whole world lieth in darkness, and are cheated of their sense and reason by this lying and vain imagination, to believe that spirits can be without bodies, or that spirits can be raised without bodies, or that spirits can speak without bodies, or that spirits departed can assume any shapes afterwards, these things and many more are produced by the dark imagination of the heart of man; and if the Reader hath any true light of faith in him, he may understand the Interpretation I have given of the Witch of *Endor*, and how a familiar spirit is produced or begotten in them, and be satisfied in his mind as to that matter, so much concerning those words in *Samuel* aforementioned.

CHAP. VI.

Again it is said *Isa. 8. 29.* the Prophet speaking there to unbelieving Israelites that did not believe the Word of the Lord through the Prophets mouths concerning the destruction that should come upon *Israel*; this judgment did the Lord threaten by the mouth of his Prophet *Isaiab* to bring upon *Israel* for their unbelief; and this Prophet seeing the people would not hearken unto the voice of the Lords Prophets, nor inquire of them, but altogether persecuted them as false prophets, deceivers and liars, and the inclination of their hearts was more willing and desirous to enquire of a Witch or Wizard, who had a familiar spirit then of the Prophet of the Lord, as you may see chap. and verse also e-written, the words are these as followeth.

And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God for the living to the dead; the meaning of these words is this, that unbelieving men do think and believe that Witches and Wizards who hath

a familiar spirit it can rise out of the ground where dead men were buried, living spirits without bodies that can reveal things unto them, by that motionall voice that doth proceed from these familiar spirits, which doth peep and mutter.

That is the whisperings that proceeds from this familiar spirit, that is begotten by the imagination of reason the father, and the seed of reason the mother, as I said before, is that motionall voice all Witches and Wizards have, whereby they peep and mutter in themselves, as if they did hear voices and see shapes, and living spirits arise out of the ground, as the Witch of Endor said to King Saul, *She saw Gods ascend out of the earth.* Whenis there was no spirit nor shape came out of the ground at all, but the gods she saw ascend out of the earth came out of her own imagination, even that familiar spirit begotten in her, it seemed unto her as if it did ascend out of the earth, but those gods she said she saw ascend out of the earth, they ascended out of her own imagination, and Saul beleevved her, and so was partakers with her, and he did believe that she had raised Samuels spirit out of the earth, as the Witch had said.

And this is to be minded by the Reader, that when spirits are to be raised by Witches, her familiar spirit always riseth out of her own self, even from the seed of reason and imagination of her own heart, whereby she doth hear voices within her, whispering low voices, as if some other spirits without her did speak with a low voice unto her, and present shapes unto her dazled eyes, which seemeth to the Witch to be real voices of a spirit without her, and a real shape without her, when as in deed and in truth, it riseth out of her own self, even from the seed of reason, and imagination of her own heart, whereby she doth hear voices within her whispering low voices, as if some other spirit without her did speak with a low voice to her, and present shapes to her dazled eyes, which seemeth to the Witch to be a real voice of a spirit without her, and a real shape without her, whenis in deed and in truth it is nothing else but a motionall voice begotten in her self, and shapes begotten in her self, by the imagination in the Womb of reason as aforesaid, which is that familiar spirit.

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Which is that familiar spirit she doth deal with, she thinking it is from some spirit without her, she not knowing it is begotten in her; and this familiar spirit begotten in her, it whispers within her with a low motionall voice, as if some spirit did whisper out of the ground. According to that saying of the Prophet, Isa. 29. 4. concerning the destruction and judgement of God upon Jerusalem, the words are these, *And she shall be brought down and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.*

As if the Prophet should say, Seeing you have refused to hearken to the voice of the Prophets, which hath declared the mind of the God of Israel openly with a loud voice; you have heard them speak plain words with your ears, but you have not believed they spake truth unto you: therefore you have rejected the word of the Lord by his Prophets, and have persecuted and slain some of them as false Prophets, because they spake unto you in the Name of the Lord, as it was revealed by the spirit of revelation in them.

They spake plain words unto you, as might be heard to the outward ear by the standers by; they were visible men that spake unto you, so that you need not to enquire after any that hath a familiar spirit, who speaketh so softly and so low, that no standers by can hear this familiar spirit speak, but he or she that hath it.

But as for plain words openly declared by the Prophets, and publickly heard by the outward ear, these you have rejected, despised, persecuted, and counted them liars, deceivers, false prophets, and such like: Therefore God hath given you over to strong delusions, to enquire of a Witch, who makes you believe that spirits may be raised out of the ground; and that spirits do come out of the dust, and whisper to the Witch with a low voice, that none can hear but her self. So those that enquire do believe as King Saul did, that a familiar spirit can enter into the dust or ground, and bring up another mans spirit that is dead without its body; and so their two spirits whisper so low together, that none can hear that stands by, nor tell what

this spirit that is raised did say, nor whether the spirit so raised is gone into the body again, or into the ground from whence the Witch said it was raised, which spirit that is said to be raised, or said to speak out of the ground, I say it was raised out of the Witches own body, and no where else; and those low voices and whisperings were both within her, and not without her.

CHAP. VII.

NOW how a man may be said to be brought down, and shall speak out of the ground, and their speech shall be low out of the dust. The meaning is, when a particular man or woman, or a people or nation, be in the same distress and condition as King Saul was, that is in danger of losing his Crown and Kingdom, his natural life, and not onely so, but his Soul, is tormented with the fear of eternal death; this maketh the heart of man to melt in him; it makes his speech to grow weak and feeble, so that his speech can hardly be heard; it is even as if a man did speak out of death, or out of the ground.

A man with the extremity of outward and inward trouble, he becomes speechless, yet he speaks in his thoughts; but so low, that none that stands by can hear or tell what he saith. This many can experience, that have seen their friend or relation in this condition; this is like speaking out of the ground, and low out of the dust. And the voice of every such troubled soul, who hath the plagues of this life, and the borrowes of conscience as to the life to come, as King Saul had the voice such people have, is as one that hath a familiar spirit out of the ground, and their speech shall be as if one did whisper out of the dust.

This place of Scripture hath the same meaning as the place before mentioned, *Isai. 8. 19.* where such as King Saul was are bade

hade to seek unto them that have familiar spirits, and unto wizards, that peep and mutter, (that is) that whisper out of the ground; for whisper, peep, and mutter, signifies all one thing.

These things did *Manasseh*, a King 25. 6. he dealt with familiar spirits, and did great abominations; he made his sons pass thorough the fire, in offering them up as a sacrifice to an unknown Devil, which he thought was God, and this he did by the whisperings of the familiar spirit within him, and being acquainted with others, who were known to have familiar spirits also. And so did several other Kings of *Israel* deal with familiar spirits, and had those low whispering voices in themselves, as if spirits had risen out of the ground, or from the dust to speak unto them; and this they did attain unto by industry, in that they forsook the words of the Prophets, and would not hearken unto them, but gave themselves up to follow the imaginations of their own hearts; imagining they might as well know God, and what worship would please God as well as the Prophets; therefore why should we, being Kings, hearken to such mean inferiour men as these? may not we by our familiar spirit as well know God, and what worship will please him by our familiar spirit, as the Prophets do by the spirit of prophecy? why should we be in such bondage, that we can do nothing but what they say the Lord commands us to do? so the imagination saith; Come, we will not be tied up thus; we will see what our familiar spirit begotten in us will do; we will erect and build altars in several places, and sacrifice bullocks and lambs to an unknown God; and so by this means they procure in themselves low motional voices, which whisper in themselves, which becomes in them a familiar spirit, is produced in themselves; and there is a more increase of low motional voices, which doth whisper in the mind, moving them to a further degree of knowledge and endeavour after more voices, so that to attain to this diabolical wisdom in a more high measure. They are moved by this low voice within them to offer up their own children in sacrifices to their imaginary God, which they believe is an invisible spirit without a body, which reveals these things unto them, and whispers and speaks those voices unto them.

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